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TRENDS OF CHRISTIAN THINKING

By
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of Christ in America

NEW YORK
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FOREWORD

This book is ventured in response to the recommendation of readers and reviewers of a similar previous volume,* that such an annual or serial study would be useful. It is intended mainly for the minister or layman whose time precludes the reading of many books, but who wishes to keep abreast of current thought and its tendencies. The volumes reviewed are selected from about two hundred and seventy-five that I have read during the year, with the purpose of covering the more vital subjects which are most under contemporary discussion and to bring out their meaning for Christian faith and life.

For the most part I have sought to let the books and their authors speak for themselves, rather than to make my own critical analyses. I have, however, at times, yielded to the natural impulse to express personal reactions, sometimes in commendation, at other times in criticism, but always in a sympathetic mood. To review a positive and aggressive Barthian pronouncement with entire objectivity is beyond human possibility. Likewise one must moralize occasionally. The closing chapter reveals, to some extent, my own judgments on the significance of the several trends.

The writers of the volumes studied range from the extremes of youth and ripe old age—we may always learn from both. I have made the selections independently on the basis of the books themselves, rather than

* *Contemporary Christian Thought,* by Charles S. Macfarland. Revell, 1936.

on the eminence and reputation of the authors or publishers. The fact that nearly all have also been either first or secondary choices of the Religious Book Club, would indicate that they fulfill the purpose of presenting a fair consensus of today's Christian thinking. In no case has the choice been made because of my own personal views. The designation of subject-headings is my own; the titles appear in the bibliography.

I am indebted to the several publishers and to the editors of magazines in which the reviews have appeared.

C. S. M.

April, 1937.

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I

IN THEOLOGY AND PHILOSOPHY

There is a group of men in Continental Europe, who, while classed as thinkers and scholars, exalt Theology, but disparage Philosophy and then proceed to no little philosophizing, of a rather dilettante nature. The result is intellectual confusion. While I am not sure that we have many great philosophers in America, we have some who are exploring deeply; others superficially.

I. AMERICAN RELIGIOUS PHILOSOPHY

A man was once gratified to learn that he had been writing "prose," all his life, without knowing it. I, likewise, on reading my friend Adolf Keller's *Der Weg der dialektischen Theologie,* discovered that I had been considerable of a Barthian before Barth was ever heard of. And now, after a study of AMERICAN PHILOSOPHIES OF RELIGION, by Henry Nelson Wieman and Bernard Eugene Meland, I find that I have been a Supernaturalist, Absolutist, Mystic, Personalist, Ethical Intuitionist, both Evolutionary and Cosmic Theist, Religious Humanist, and Empirical Theist. Perhaps that is why, through my fifty years of Christian institutional activity, I have never been seriously upset by the "little systems," as they had "their day." That is not to say that this massive volume is not worth while, for it is well worthy of the time and thought of every preacher. By way of "orientation," the authors tell us that there

are "symptoms of a searching mood everywhere apparent among religious thinkers today. Within Protestantism, the resurgent currents of new thought are pronounced." There is restlessness among our younger American clergy and theologians with regard to the social philosophy of Christianity and their persistent preoccupation with Marxian ideals reveals a "rising reactive spirit." But "more fundamental than any of these reactionary symptoms is the search for reality."

"The contemporary philosophies of religion that draw upon the tradition of supernaturalism are distinctive in method in that they hold to an authoritarian source outside of the rational processes of man. The idealists are preëminently rationalists in method. They hold that truth may be attained only through rigorous application of speculative logic. The romanticists have this in common, that they find it 'wisdom to believe the heart,' and thus make the appeal to religious experience basic in their method of attaining religious insight. The current philosophies of religion rising out of the tradition of naturalism come together on common ground in their effort to rear a religious faith on facts made available by the sciences."

After the introductory chapter, "By Way of Perspective," the authors plunge into their subject by making clear "The Present Need for Philosophy of Religion," which is due to our swift and radical social change, the sophistication of our age, and the peculiar nature of our cultural problems; economic inequality, machine domination, the need of value standards, interdependence in unintegrated loyalties, and the drift towards collectivism and the loss of personal freedom. "These facts would seem to make plain that we must

have a religion adequate to our time, else we cannot go on."

What wonder that, in this complexity, there should be many approaches and that the religious thought of the western world should move under the differing influences of *"the tradition of supernaturalism, the tradition of idealism, the tradition of romanticism,* and *the tradition of naturalism."*

After tracing the rise of these traditions, we are led into their exposition as illustrated by leading thinkers. First the Supernaturalists, for "the majority of religious people in the United States still follow the way of traditional supernaturalism." The traits of this tradition are its rigidity, its search for truth "outside the resources of insight and knowledge" its magnifying of belief in the form of doctrine, and in all these its "cultural intransigence." A study of Gresham Machen or Francis L. Patton will be likely to substantiate these characterizations.

But we have Supernaturalists of a *Neo* order. Like the others, they oppose liberalism and modernism. They "reject inner experience as a manifestation of God," mystical or otherwise. "God is so alien to human mentality and all our world, that our reason cannot reach to Him." They are pessimists as far as man is concerned, but are optimists in their trust in God. While few in America call themselves Barthians, Karl Barth's teachings "strike a responsive chord." Barth and Paul Tillich have three main doctrines: "God's absolute otherness, his absolute sovereignty and the absolute crisis in human living." "Since all forms of rational discourse and inquiry are incompetent to deal with God, the Neo-Supernaturalists resort to myth and paradox. Anything one can say about God must be put into paradoxical form. It is true and yet it is not

true. Its contradictory can also be said." George W. Richards ranks first as an American Barthian. Reinhold Niebuhr (who disclaims being a follower of Barth) is regarded by our authors as a Neo-Supernaturalist. (I myself, however, should not put him in this category, or any other—as yet.)

The Absolutists also have a trinity of doctrines: "(1) what we know most surely and directly is mind, preëminently our own minds; (2) if our knowledge of the external world is to be trustworthy, that world must also somehow be the manifestation of mind; (3) the good is the ultimately real, while the evil is not." Josiah Royce and William E. Hocking are regarded as the "towering figures" of this idealism.

Perhaps the greatest Christian Mystics of our time are von Hügel, Rudolf Otto, and our Rufus Jones, the latter being "the American Mystic *par excellence.*" His mysticism, however, is "clearly an adaptation of the Christian mysticism to the world-view of modern philosophy and psychology." It also has strong ethical emphasis.

The Personalists, according to our authors, have a philosophy that "is most true to the Christian tradition." Of these thinkers Borden P. Bowne "is by all odds the most thorough, the most systematic and the most influential." "Personalism begins with self-experience. The experience of one's own selfhood is the ultimate basis on which the entire structure of its thought is reared." According to many of this school "God is the one absolute personality. Human beings are only imperfect and incomplete personalities. Brightman, however, would deny that God is an absolute personality. According to the latter, God is finite. Most of the personalists would agree that God created all human personalities."

The Ethical Intuitionists are in two groups. The philosophical group reflects Schleiermacher and Ritschl. "Ritschlianism, as it was developed by the two eminent German theologians, Wilhelm Herrmann and Adolf von Harnack, has been easily the most potent single factor in shaping American liberal theology." "Out of it came one powerful phase of the movement known as Social Christianity, represented earlier in the century by Walter Rauschenbusch, and in contemporary theology by John Bennett." D. C. Macintosh and Eugene W. Lyman are interpreters of the philosophical intuitionists. C. A. Beckwith has stated one of their fundamental points of view: "The ultimate ground of our belief in God is not metaphysical, but moral—the necessity of God for the completion of the meaning of our life—(1) to provide a principle of unity for our intelligence in relation to the world; (2) to guarantee the validity and fulfillment of our ethical and spiritual ideals; (3) to ratify our religious yearnings for redemption and union with God."

Of the Theological group among Ethical Intuitionists, William Adams Brown would be recognized as the seer and teacher. (I myself, without contradicting this, would also find a place for Brown among the Mystics and among a certain particular type of Neo-Supernaturalists.) Walter M. Horton is a theological intuitionist. (Here again I find considerable neo-supernaturalism in Horton's later works.) Our authors feel that "to say that religious beliefs are legitimate in the sense that they lead to practical results that are psychologically beneficial and morally desirable is to make an ethical pronouncement. But to infer that this *pragmatic truth* thereby makes empirically certain a *metaphysical truth* is clearly an unwarranted inference." They feel that it is a heroic, romantic element "in the

theology of the ethical intuitionists that gives it its wide popular appeal. It is this same heroic element that clearly identifies it with the romantic tradition, and sharply differentiates it from the rationalist tradition of both idealism and naturalism."

Among the Aesthetic Naturalists, representing "religion as being primarily a response to reality," we have, of course, the English poets and our own Emerson, Whitman, Thoreau, and others later and less known.

Evolutionary Theists are the successors of an early form of theistic evolution. "A brilliant contribution has been made to the thinking of this group by Professor Calhoun of Yale. Belief in God, says Calhoun, does not come from authority and revelation, as the supernaturalists claim; nor from response, observation and reason directed to the process of nature in which we live, as the naturalists say. It comes from deeper levels, from something that is deeper than thinking." "He means that there is something unique about the source of this belief in God. Therefore he is not a naturalist. But neither is he a supernaturalist. He is not clearly a mystic; and he is not an idealist. But he holds that there is in the universe a cosmic mind which is God." Our authors conclude that the systems of thought among Evolutionary Theists "give evidence of being more intelligently grounded in the insights of the physical sciences and more sensitive to the wider area of data affecting the religious synthesis than any of the earlier systems of natural theology. Consequently, there is promise that this line of reasoning may become increasingly fruitful in its contributions to the metaphysical problem."

The Cosmic Theists are "more realistic in temperament and approach." They "have been more thorough-

going in their effort to reconstruct religion in terms of the scientific world-view, and more consistent in applying the scientific method to its concepts." Alfred N. Whitehead "has written a powerful defense of rational speculation. But he makes it abundantly plain that it can never reach truth by itself alone. Its great value, he declares, is to direct and test future observations. These fine-spun and far-flung speculations are like a great gossamer net which will catch many a fleeting observation and make it significant when it would otherwise sink into oblivion with nothing to indicate it had ever occurred. These speculations are of value only as they provide a network to be filled in with observations. Until they are filled in, they give us no knowledge of existing reality." "For Whitehead, God is a character to be found in the natural process of existence. God is not for him, as with most philosophies of religion, a reality to be reached by some speculative venture. In Whitehead's philosophy we do not find God in any other way than we find anything else in the natural world that is all about us. God is one factor in this natural world that is open to our daily observation. God has his being there and is to be sought and found there in the same way that we come to know other features of this natural world."

The Religious Humanists "rear their house of faith almost entirely out of the material consisting of the findings of the sciences, especially of the social sciences." "Where the impulse to bring philosophy and religion into conformity with scientific insight has been expressed in terms of the social sciences, the outcome has been some form of religious humanism. Two rather distinctive types may be distinguished: one arising from the psychological approach to religion, which takes the form of subjective theories of religion; the

other from the sociological approach and the historical study of religious cultures, which is the more common form of religious humanism." "As a theory of religion, religious humanism may be said to be the culmination of the gradual shift in theological and philosophical thinking from the God-ward to the man-ward side of religious thought." "It is more than a philosophical movement. At the core, it is a social passion, arising from two convictions: one, that within the world of nature itself there is no guarantor of human values, and second, that the control of nature through the technological sciences is fraught with both blessedness and peril, but that to date its efforts, as evidenced in the rise of our machine civilization, the development of instruments of war, and the economic structure that promote both is heavily weighted on the side of peril." M. C. Otto, John Haynes Holmes, Roy W. Sellars represent this philosophy—if it may be so called. "Among the younger generation of religious humanists, the turning towards the cosmic side is becoming even more marked; and there is ample evidence that the younger humanists are seeking to increase in humanism the mystical appreciation of the wider than human realm of nature as an objective phase beyond, yet correlative with, the human scene. This development gives promise of a significant advance in the philosophy of religious humanism." Walter Lippmann's religion is undoubtedly naturalistic: the object of religious devotion, he makes plain, should be no deity or other power but it should be a certain ideal of how one ought to live. "All the religious humanists set up a humanly formulated ideal as the highest loyalty for the religious life. But Lippmann is unique in the kind of ideal he places in this lofty place."

The Empirical Theists have "given rise to a new

form of theistic thought, less metaphysical than philosophical theism, yet more inclusive of cosmic interests than religious humanism. The key insight into this mode of thought lies in the idea that man has been produced by the natural universe, and that through healthful relations with its environing processes, he may fulfill his life."

Edward S. Ames and John Dewey start with, but seek to go *beyond humanism.* "Their position is best described by the phrase, *humanistic theism,* for they use the word 'God' to denote certain portions of the world's life taken in its *ideal* aspects, or related to activities within that world that bring those ideal aspects into actuality." "The positions of Ames and Dewey go beyond the position of religious humanism, then, in the sense that they bring into focus this ideal aspect of human striving as a present, active *divine* objective, worthy of men's devotion." (Rather a stretch to term this theism.)

One wonders whether Shailer Mathews agrees to being categorized at all with John Dewey. He "has developed a distinctive approach to the concept of God through the study of history and social experience. The study of man from early times onward, says Mathews, discloses men seeking help from the environment upon which they felt themselves dependent." Mathews' theism is "conceptual." Religion, "from this standpoint, consists in coming into personal adjustment with these personality-producing activities, thus causing our lives . . . to become increasingly personal."

With these scant and but partially descriptive illustrations, we may now consider the "Present Outlook in Philosophy and Religion." It is "as unpredictable as our economic and political trends." Yet there are certain major streams. Professor George W. Richards

says: " 'Now, as always, there are some men seeking God and others waiting for God to find them. Each of these ways to God is clearly defined and persistently followed at the present time. There also are men and schools of philosophy, both in America and in Europe, who are lineal descendants of the Hebrew prophets rather than of the Greek philosophers. They boldly announce that there is no way from man to God, but only from God to man. One stands in awe of the erudition, the mental acumen, the mastery of the vast areas of matter and mind, the indefatigable quest for God and the complete life, of men individually and socially. Yet one cannot refrain from asking, after one has read scores of books and conversations on God and the pathways to certainty, whether we are nearer the ultimate reality than was Plato, Paul, St. Thomas, or Kant.' "

Douglas C. Macintosh defends what he calls "religious realism." (I suppose everybody would.) "The term covers two meanings, the one a theory of religious knowledge, the other that realistic attitude in religion which insists on due recognition of all the facts of evil as well as those of good." "There always is a divine initiative, and there always is also a human responsibility for response. Without the divine initiative and the beginnings of revelation doubtless man would never have faith enough to surrender his will and life to God; and without that faith and voluntary self-surrender revelation will never be adequately realized by man."

As a Naturalist, Edward S. Ames feels that "pragmatism escapes many difficulties of traditional theologies by its view of human nature. It does not accept the mythological story of the fall of man but it holds the scientific theory of what might be called the rise of man."

Professor Wieman concludes our circuitous journey by putting its ideas in perspective. "If one follows closely the movements of religious thought in America today he will discover two divergent trends, one towards naturalism and the other towards supernaturalism." "The fourfold division of American philosophies of religion will tend to become twofold. Perhaps it would be more accurate to say that it will become weighted more and more at the extremes and less and less in the middle." As "long as the religious attitude could be intelligibly retained only by mediating between the growing naturalistic interpretation on the one hand, and a traditional supernatural religion on the other, the idealists and intuitionists had great work to do. They flourished and became numerous. But the need for this service of the mediator is passing, because of two changes that are occurring within Christianity itself. On the one hand, Christianity has developed a form of neo-supernaturalism which is able to accept the totality of all natural knowledge without a qualm or question and still retain its faith in the realm of the supernatural." "Thus the need for mediating between science and religion diminishes." "If we are moving towards coercive regimentation in public life so that free inquiry, criticism, creative imagination and investigation will be fettered more and more, then the domination of supernaturalism or of naturalism will depend on what attitude the economic and political rulers take toward religion. On the other hand, if we are moving toward a time when free inquiry and criticism shall be released, and the mind of man stimulated to search out all things by his natural powers, there will ensue the growth of a naturalistic religion which is conscious and professed." "Whatever the outcome it is highly probable there will be strong surges and resurges of supernaturalism. This

way of religious thinking and feeling has too strong a hold on the human heart to pass lightly away." "Before we can have a satisfactory naturalistic religion naturalism must outgrow the crudity of its beginning with the crassly mechanistic and materialistic viewpoints that then prevailed. Such a beginning was inevitable, for the reasons noted. But those beginnings are being left behind. All this, we believe, points to the slow but sure growth of basic presuppositions and methods which will bring forth a naturalistic religion to sustain, guide and inspire human life toward the most worthful reality."

I wonder if the reader does not share with me the discovery I reported as I began this review. And will he not, with me, be thankful that the certainties of religion, while rightly the subjects of, are not subject to, the theories that seek to interpret it to our, at best, feeble minds.

2. PRESENT TENDENCIES IN THEOLOGY

We appear to have entered upon an era of discussion in theology, as a reaction against the liberalism and the scientific theories of religion which have held more or less sway during the past half century. In PRESENT THEOLOGICAL TENDENCIES by Professor Edwin Ewart Aubrey, of the Divinity School of Chicago University, we have analyses of the several forms, largely as developed in Europe, which present-day theology is taking. All revolve around the alleged collapse of western culture.

The economic crisis has led thinking men to a research for spiritual forces. The weakness of contemporary culture lies in its "lack of direction, lack of motivation and poor morale." We have lost sight of ultimate values and thus become weak in our devotion

to them. "We need, therefore, a reinterpretation of man's significance in nature."

Christianity has been deemed irrelevant to the social order. The social environment in which it developed its message has become disintegrated. The family, industry, government, are undergoing momentous transformations. Contemporary Christian messages have failed "to develop a realistic approach to the reorganization of personality." Nevertheless, Christianity "is significant for us today precisely because it has always been a simplification of life." Its modern problem is that of applying this principle to modern culture. Following this introduction the author describes and analyzes the theological efforts to apply Christianity to this culture.

First, we have Modernism. It sees the dilemma of modern life in the intellectual weakness of our spiritual leadership and in the spiritual weakness of our intellectual leadership. "Our problem is to combine intelligence with spiritual insight, reason with piety"; so reasons the Modernist. Thus, (much to the disappointment of many writers whose books are described in this volume), "there should appear a similarity between modernist theology and scientific method." "The preacher of the modernist type has been tempted to interpret Christian insights in terms of the accepted values of modern men." Modernism has had faith in democracy. Thus it has developed "a new humanism," "characterized by a new anthropocentrism." It is largely a theology of immanence. Consequently it has "an optimistic bias."

But there have been recent reactions within modernist ranks; against scientific method, against social conformity; so that now the very term "modernism" is confusing. Modern Christianity cannot longer be iden-

tified with democracy, scientific attitudes are inadequate, the old individualism is dead. Above all, modernist optimism has become disillusioned.

The Dialectical Theology, associated with the name of Karl Barth, is "influential among the contemporary reactions against modern liberal Christianity."

Karl Barth, in his disillusionment, sought refuge in the Bible. Religion is a crisis. "Our life itself culminates in its own negation—death." "We cannot achieve salvation." Professor Aubrey finds Barth's theology weak because it does not make clear "how the leverage is to be gained in this world for the transformation of our life," a difficulty which Barth's one-time disciple, Brunner, tried to meet.

Reinhold Niebuhr's social gospel touches the Dialectical Theology at some points, although he disclaims it in general.

Next is considered the revival of the philosophy of Thomas Aquinas, or Neo-Thomism. Human thought has been infected by naturalism, subjectivism and other spiritual ills, to be cured by a return to a Neo-Scholastic theology.

Professor Aubrey thus sums up the present tendencies: "Theology today shares in the great controversy of our time: that between individualism and collectivism." "We are in the midst today of a striking reaction against the naturalism so closely associated with modern science."

The author concludes: "Apparently men are tired of being objective. The post-war reaction against fervid self-commitment to a cause has died down. The ineffectualness of detached thinking is beginning to pall. Psychiatrists are recognizing the disintegration of personality that comes where no dominant purpose con-

trols individual life. The insipidness of so many modern 'believers' who are so broad as to be flat has arrested the attention of thoughtful religious leaders. On the other hand, we are more aware than formerly of the fact that religious belief is devoted belief: not mere assent but a commitment to the object of belief. Yet this commitment is threatened from two opposite sources: from the sense of complexity which paralyzes decision, and from the dogmatic authoritarianism that insists upon assent without being sure of individual understanding."

While at points somewhat lacking in clarity, due in part to the brevity with which involved concepts are analyzed, this volume admirably summarizes for us the efforts that Christian thinkers are making to adapt the Christian message to meet the disorder of civilization by first regaining its own vitality.

There is one unorganized school of thinkers to which Professor Aubrey does not refer: namely those who do not share the disillusionment of today just because they have never been illusioned by any of the extremes or antitheses which characterize schools and systems of philosophy, but who have discerned both the truth and error to be found in every system. To them we owe such foundations as are left to us.

3. CONTEMPORARY THEOLOGY IN ENGLAND

From twenty to thirty years ago, while preaching each year in England, I learned the value of English theology as a corrective of German rationalism. English scholars who accepted the Higher Criticism emanating from Germany, maintained a balance between modern liberal scholarship and Evangelical Christianity. It came out vividly in the International Congregational

Council in Boston in 1899.* I am interested, therefore, to find that Walter M. Horton has just discovered it to be true at the present time, much to his advantage.

I met a septuagenarian associate, not long ago, who asked me, "What are you enjoying most these days?" My response was, "For the last ten years, watching the growth of the rising generation of thinkers." After reviewing Walter M. Horton's *Realistic Theology,* I handed the book to a philosophically-minded friend who returned it observing, "He is laboring in the slough of Continental bewilderment." To which I replied, "But let's wait for his next book."

In CONTEMPORARY ENGLISH THEOLOGY, Professor Horton has begun to extricate himself—it is a different book from the other. It goes far in fulfilling its purpose "to cast light upon the crisis of liberal theology in America."

Professor Horton explains, to the benefit of my friend who did not like his other book, that when he announced the "decease" of liberal theology, he meant that what he called "realism" was "the true heir of liberalism and stood in vital continuity" with its spirit, without which "any system of religious teaching is in danger of ossifying."

Our author has discovered that in England the crisis of liberalism anticipated that in America, in the death, nearly thirty years ago, of a "school of liberal theology based upon monistic idealism and divine immanence." There are "some indications today that the intellectual leadership of Western Christendom is about to pass from Germany to England."

Professor Horton believes that "German theology has ceased to have power to guide American theology,"

* In "The Independent" of October 26, I had an article on the subject, "Theological Contrasts in England and America."

save as it indicates dangers. He believes that, although we are interested in the Barthian theology, there is a growing sense of alienation, that American and German theologians find it difficult to understand one another, and that British and American thinkers are coming together. We may continue to learn from Continental teachers, but with discrimination as to whom and as to what they are teaching.

Dr. Horton's analysis of both contemporary English theology and its exponents reveals wide reading and discernment. He finds persistent traditions in English thought which determine "its main structural lines." The present tendencies "result from the attempt to maintain these traditions unchanged as far as possible, while at the same time adapting them to the almost catastrophic changes" of the past two decades.

The Catholic tradition is maintained, although "many changes have come over the Anglo-Catholic movement" during the century since Keble and Pusey. It has never lost faith, however, in three fundamentals: "The continuity of the *Church*" (through present day Apostolic succession); "the central importance of the *Sacraments;* and the trustworthiness of Churchly *Tradition,* as a corrective to the vagaries of private judgment." But the Protestant tradition "is just as natively English, and just as firmly entrenched in existing laws and institutions." Contemporary English Protestanism is a blend of the Puritan and the Liberal tradition of James Martineau, represented in Unitarianism. But more important than this has been the general current of liberal thought of the Revival of Learning under Erasmus, Colet and Thomas More, which has more or less invaded all religious elements and has an organ in the Broad Church movement of the Anglican Church. Professor Horton traces its development through vari-

ous forms and personalities. One type is the *romantic* or *idealistic tradition* of Coleridge. While it is still strong, "the revulsion against certain features of it" has been marked in the last thirty years. Idealistic immanentism and optimism are disappearing.

Our author regards the year 1907 and the controversy over R. J. Campbell as "the stormiest year of the century" in the Modernist controversy. The present tendency of English theology is very different from the "New Theology" of 1907. (I was in England every year during that period and I think Professor Horton overestimates the significance of Campbell, who was a preacher, but a rather feeble theologian and was so regarded by the nonconformist leaders whom I knew.)

The World War discredited "all forms of idealism, and faith in God was repudiated by large masses of the younger generation." The problem of the day was that of *evil*. Up to the present day the trend is "toward a sterner, less man-centered, more sharply dualistic conception," represented by W. E. Orchard, and if English theology does not "follow him all the way to Rome, it is at least moving" "toward a more classically orthodox position." (Not so very far, I should say.)

Professor Horton believes, however, that while "Liberalisms will perish, liberalism remains." He gives lucid analyses of the Unitarianism of Jacks, the "Platonism" of Inge, the "scientific empiricism" of Tennant, and of the future of Liberalism as we find it in Streeter, Raven, and Macmurray. Catholicism and Protestantism are interpreted by leading personalities, the "central trend" being symbolized by "the rise of the 'Central' or 'moderate' party, in the Anglican Church." There is less vocal "dissent" in the Free Churches and a growing sense of unity between Dissenters and Anglicans. The Catholic and Protestant parties in the Anglican Church

are closer together, towards a unity which the latter really *"wants,"* as is evident in Archbishop Temple's attitude, and in his theology. The most representative thinkers are opposed to the pre-war liberal theology, but not in the Continental manner, or the Barthian position.

Finally, American theology is at the cross-roads, between the Barthian signpost and that of English theology. The decision is whether we shall "react against reason altogether" or find "a more comprehensive body of truth." Horton hopes for the latter.

4. THE DIALECTICAL THEOLOGY

Originally this term was pretty much identical with Professor Karl Barth and his teaching. Today it covers much broader ground, and many scholars, while still holding to the more fundamental ideas, have diverged from Barth and from one another. It conveys, however, a meaning which is generally understood.

(a) Karl Barth as Theologian

I was never able, through his written works, to understand Karl Barth's power, until three years ago, when I listened to him in Berlin, and then afterward, in personal conversation. The latest translation of what are called "theological addresses" in GOD IN ACTION, rendered by E. G. Homrighausen and Karl J. Ernst, is but remotely a volume on theology, as we have usually defined that term, that is to say, it is not ordered thinking. As an evangelist I can understand Barth. As a theologian, I confess that I find him anything but understandable. It is only when he deals with a concrete situation, as he did on the German Church issue, in *Theologische Existenz Heute,* that he becomes clear.

In affirmation, when he deals with God, human na-

ture, the Scriptures, Jesus Christ, and the Holy Spirit, he is impressive. When he approaches systematization of thought, he goes astray in his either-or dialectic; for example in his denial of God's immanence as being essential to any conception of transcendence.

In an introduction to the volume under review, Josias Friedli tells us that, just as the works of Augustine and Calvin were the products of an epoch of confusion and disorder, so Barth becomes a prophet in a similar age of disillusionment.

In the opening chapter, on "Revelation," "Testimony" and "Confession," we find little that is new, except in emphasis. One finds it difficult to see how Barth reconciles the reception of revelation by man with his antithetical conception of "the world-wide difference existing between, and separating, God and man," which is so great as to prohibit the idea that "man can appear and coöperate" with God or that man may be "endowed with a capacity and goodwill for God." Barth, in his denial of any consubstantiality, seems to me to create a duality in the moral order of the universe. But, I suppose, he would say: You are now getting into philosophy, for he sees no "synthesis," or even discriminate relationship, between the realms of theology and philosophy.

We can all, however, surely go as far as Barth on "the certitude of God."

Neither the Catholic nor the Protestant idea of the Church is valid. They have "two misconceptions in common. They magnify the Church while at the same time minimizing it. They magnify it by placing too great a trust in man, and they minimize it by trusting God too little." "Evangelism and cultivation of fellowship may be very desirable," but *"Where the Scriptures speak*—and through the Scriptures God himself in the

language of His mighty deeds—*and where man hears*—hears God himself in the word of His witnesses—*there the Church comes into existence and exists.* We deny the existence of the Church apart from this relationship."

In the chapter headed "Theology," this field of human thought is called a science but in a class of its own. "Theology cannot even mark the boundary of its problem, nor mark the bounds of its research and its teaching in a general, or exact way so that it might make certain its province among the other sciences, and thereby make its assumption valid, at least in some visible and tangible way." "Its relation to philosophy can become positive and fruitful only after it resolutely refuses to be itself a philosophy and refuses to demonstrate and base its existence upon a principle with, or alongside of, philosophy. Theology must prove its own existence, its possibility to exist, and its necessity for existence *simply by existing!*"

And now, after ruling out all philosophy, Barth proceeds to philosophize in defining theology and even tells us that "a Church without an orderly theology must sooner or later become a pagan church." By this, however, he means Biblical Theology. The Church "finds its obligation first, last, and always in an exegesis, or interpretation of the Old and New Testaments." Revelation, thus, appears to be limited to the Scriptures, and to the human experiences there recorded.

When we follow Barth from his study to his pulpit, we find him on surer ground. The chapter on "The Ministry of the Word of God" is splendid and it does not need a Barthian theology to carry out its exhortation. "The ministry of the Word of God is a certain human living and acting, which is germinated and directed, ordered and achieved through Jesus Christ."

"The world does not know it is lost and redeemed. This it must be told, and this it must hear." While this chapter is marred by a few negations, it reveals Barth at his best. Likewise, in "The Christian as a Witness," we have a clear voice, *"The Christian is, as witness, a man who flees from the wisdom and folly of his human word to the testimony of God. The Church can always be seen (visible) in this flight and never and nowhere else."*

An appendix gives some of Barth's answers to questioners. In them we discover the source of both his truth and his error. He says: "Once I was a religious socialist. I discarded it because I believed I saw that religious socialism failed to take as serious and profound a view of man's misery, and of the help for him, as do the Holy Scriptures." "I faced the task of preaching the Gospel. I met the problem with which every one of you is well acquainted: secularism. I saw a modern world. And in this modern world I saw a Church also. But it was a Church which patently is following rules other than those which, in the Holy Scriptures, we believe to recognize as Christian rules." "And now I maintain that this modern Church is a near relative of the Godless modern world." "The world is not waiting for the noble things which we can show her, live and suffer before her; the world is waiting for Jesus Christ!"

You have here a disillusioned man and his reactions. No man sees clearly or in perspective when he is passing out of an illusion. In his great affirmations, Barth has brought the needed note for a secularized, materialistic civilization and for a Church that has lost its way in it. The road back, for the Church, is far simpler than Barth makes it, and his constant negations throw shadows upon his otherwise clear-cut path.

(b) Barth Explains Himself

I once asked the Dean of a German school of theology if he understood Karl Barth. His answer was, "No, he does not even understand himself." I recently put the same question to an American dean and he replied that he did not propose to try. Barth's latest English translation, CREDO, is announced by the translator, J. Strathearn McNab, as being so "simple and popular" as to be understood by "every member of the Church." It is especially intended for preachers and authors who "have the weirdest ideas as to what Barth stands for." My answer would be that this volume may fulfill its purpose, but only if and when the average reader like myself extricates Barth's positive affirmations from his dialectically confusing antitheses, both when stated and implied. And when he does this there is little left in the book that is new or challenging, even to a persistent liberal like myself.

A review, to do more than state these positives, would have to reproduce the volume, so fine spun are the logic and the exegesis. Nay more, one would have to multiply the book several times, so many are the implied "therefores" based upon disputable premises.

To begin with, Professor Barth removes the underpinning of any such effort at criticism by saying at the outset that historical analysis of the Apostles' Creed does not come within his purview. He uses it "simply as a basis for theological investigations." And yet, without concern as to when or how the Apostles' Creed came into being, he makes it the source of all Dogmatics, because "the meaning, aim and essence of the *Credo*" and of Dogmatics, even "if they are not identical, yet stand in the closest connection." The ensuing study, moreover, proceeds upon the assumption of

identity. That is to say, we do not need to analyze the *Credo* in the light of what we know of Jesus' teaching —a virtual acceptance of a doctrine of Apostolic inerrancy which Barth, in other volumes, has disclaimed.

The best that I can do is to give my readers the substance of Barth's *Credo,* most of which is my own *Credo,* and that of most of my readers, even though not "in the shape of *definite cognitions* (italics mine), won from God's revelation." With our author, however, "what gives faith its seriousness and power is not that man makes a decision, nor even the way in which he makes it, his feelings, the movement of his will, the existential emotion generated." "On the contrary, faith lives by its object." God's independence is such that *He is under no obligation to reveal truth to man.* (Italics mine.)

In the midst of a discussion of the very basis of ethical theory, Professor Barth assures us that "Credo does not signify the act of faith of a well-disposed or gifted or even an especially enlightened individual as such,"—which, to me, seems to mean that a simple-minded man like myself need only make his confession by subscribing to Barth's theology. And yet, in an adjoining paragraph, he tells me that "Dogmatics is the act of the Credo determined by the *scientific* (italics mine) method appropriate to it—*credo, ut intelligam.*"

While, for this *ungifted* person, Dogmatics is not itself confession, "it is *allied with it.*" Barth's basic dictrine of the moral impotence of man appears: "In the Credo the Church bows before that God whom we did not seek and find—Who rather has sought and found us." (A few of us only.)

Dogmatics must be based on *Exegesis,* (but as previously observed, without due regard to historical criticism). Dogmatics explains the Credo. The chief

problem of Dogmatics is on three frontiers, the Sacrament, human life, and the frontier which separates eternity from time.

And now, to my dismay, I find that I have but reached the end of one relatively short chapter, which treats the first two words of the Apostles' Creed.

"He who believes in God in the sense of the symbol has the ground of a general faith in God (all of us as men always start out from that. . . .) taken away from under his feet in so far as he sees himself, in his confidence that man could of himself believe in God, confuted by God's revelation."

Our author adds little or nothing to the age-long discussion of the divine fatherhood and omnipotence, the problem of divine creatorship and sin, or of miracle. The reader doubtless has wondered about the place of prayer in Barth's doctrine of transcendence. While at most points his disposition is to intimate his (and our) ability to explain all Dogmatics, on this question he observes: "Prayer, in which man not only speaks with God, but in spite of sin, evil, death and devil is heard and answered by God, and, *incomprehensibly,* (italics mine) with and in spite of all difference between Creator and creature, with the will of God has part in determining the will of God." The reader will perhaps share my relief in finding this word of intellectual humility in this great teacher.

Throughout the Creed thus far, we find implicit the distinction between God the creator and God the revealer. The Church proclaims and accepts "a special presence of God," "in his revelation." There are "very special forms of divine immanence (none however, in man, if I read Barth correctly) in the world." Schleiermacher was wrong in his conception of the Incarnation "as the completion and crown of creation." Here is the

basis of Barth's apocalypticism—God's creation is become altogether evil. If we follow the "creation dogma," we shall have to "deny the Incarnation, miracle, prayer, the Church." The truth is that "it is just in the knowledge of Jesus Christ that we stand at the *source* of creation, faith and dogma." Thus far we have the author's introduction to his Dogmatics.

The translator of Barth's *Credo* advises us to read or re-read what follows in this review, before judging the preceding chapters, because, for Barth, "faith begins with Jesus Christ."

In the words, *et in Jesum Christum, Filium eius unicum,* "we step into the great center of the Christian Creed." "As there is no special and direct revelation of the Father and Creator as such, so also there is no special and direct revelation of the Spirit. But the revelation of the Son is as such at once the revelation of the Father and of the Spirit." "In the first article we heard of the concealment of God: here we are told that He has form." "He is here with us and like us." Until we see Jesus we are not morally conscious: "We cannot of ourselves know what our misery and our despair, our guilt and punishment really are." Here and here alone, "the hidden, the eternal and incomprehensible God has taken visible form." God "reveals Himself through Himself."

Modern Protestantism went astray in its emasculation of trinitarian Dogma. Indeed, "It can be asserted and proved with the utmost definiteness and accuracy" that the present "catastrophe of which the German Protestantism of the moment is the arena would have been impossible if the three words *Filium eius unicum*" had not become innocuous.

Jesus is *Dominum nostrum,* and that means the "*God*head of Christ." The trouble is that we confound

his Lordship with our own. The temptation of the Christian is to form and fill out his own credo. (I wonder if Barth himself does not, on some articles of faith, do just this.)

By no little speculation does the author demonstrate that Jesus, as true God and man, must have had *"God* alone for His Father and therefore the *Virgin* Mary for his mother." "The Incarnation means no ascent of man to God, but a descent of God to man." "By God's entering as Creator at a point where we expect to hear of the act of marriage of man and wife . . . man is in a definite way excluded from coöperation in this event." Perhaps because Barth senses the remoteness of his own reasoning, he concludes that while it is impossible to separate the content of the Incarnation from the form of a virgin birth, "the better course is just to leave this dogma uncriticized,"—which I almost wish he had done more completely.

Following a rather labored interpretation of Jesus' "suffering under Pontius Pilate," we reach the center within the center, in the death and resurrection, with rather unessential explanations as to why Jesus had to be buried in order to "stamp" him as "a true, actual man." The punitive and substitutionary theory of the Atonement is necessary. "If God Himself in Jesus Christ suffers the *punishment* that our existence would have to incur, then that means that He, this Other, has sacrificed His existence for us. It follows that we can only recognize ourselves as those whom He has thereby won for Himself, who have therefore become His property." "Finally, if, without ceasing to be God, God in Jesus Christ . . . descended into hell and *thereby actually doubted Himself as to His being God and man in one* (italics mine), what else can we take

that to mean than that He did that also for us and so relieved us of it."

As in the Incarnation, of which the Virgin Birth was a sign, so in the Resurrection, we must distinguish between the *thing* itself and the *sign.* The Resurrection was corporeal. Every other "explanation breaks down." From one point of view the Ascension may also be characterized as a critical point in the Creed.

The significance of the Second Coming of Christ is indicated by the words, *iudicare vivos et mortuos.* What Christ's Second Advent and His judgment of the quick and the dead signify is "the eternal, the radical and final decision and division."

The newer Protestantism speaks of the Holy Spirit "as of a spiritual power belonging to history." "We should be wise to have nothing to do with believing in a mere spiritual power." The Holy Spirit is the "eternal *love in God Himself.*"

The Holy Catholic Church is above and beyond all earthly powers. It must be distinguished from all other fellowships. "It is not confined within their boundaries and not involved in their mutual oppositions." "No tie to a people, a state, a culture must ever cause the Church to forget this *catholica.* It has its own government. No man is its Lord. It has no human *Fuehrer.* The Church is not an establishment and institution and then possibly in addition *communio sanctorum.*" It is just the latter. Its commission is to preach the Gospel and administer the Sacraments. Over this "no pastoral work, nor social service, nor coöperation in the tasks of culture or of politics can claim an independent position and dignity." By confining itself to its commission the Church "will show itself as Master." "We know the Church only in its *unlikeness*

to the Kingdom of God." "When the Kingdom of God has come, the Church will no more exist."

On reading this and other volumes, one finds himself moved by the Barthian affirmations of the sovereignty of God; the need of humility on the part of man (not always exemplified by Barth himself); the reality of sin, which is not mere infirmity; the Lordship of Christ; the ground of our hope in His revelation and the spiritual and transcendent nature of the Church—these are in themselves commanding.

But this discussion of the Apostles' Creed neither proves nor persuades. When one of Barth's student listeners urged that the dogmatic theologian is under obligation to "justify" himself to philosophy, the dogmatic answer was, "No." "Dogmatics has to justify itself only . . . before Holy Scripture within the Church."

Thus Barthianism,—in itself a philosophy—will never meet the philosophic and scientific mind, just because Barth himself uses the dogmatic weapons of his adversaries in endless combat. His neglect of historical criticism, his individualistic literalizing of Scripture, his assumption of the very premise which is in dispute, his unsupported therefores and antitheses, indeed his whole dialectical technique is far removed from the teaching method of Jesus. As for the fundamental truths which shine in his evangelism, they gain little from his "Dogmatics." At least, that is my feeling after reading nearly everything that he has written.

Barth's diagnosis is searching, his positive and constructive remedies are sorely needed. Such was my impression as I heard him and talked with him before he was exiled from Germany. But they lose moral and spiritual power in his dialectics.

(c) The Crisis Theology Comes to America

It is about time to expect increasing evidence of the influence of Karl Barth in our midst. We have it in CHRISTIANITY IN AMERICA, by E. G. Homrighausen. It follows such volumes as Horton's *Realistic Theology,* without Professor Horton's reservations, but with a similar diagnosis of American Christian thought and life, in terms surpassing those of any previous writer. It is Barth's "crisis theology" in the terminology of Barthian dialectics, and evaluates the Church in a disparagement equal to that of the *Younger Churchmen* who spoke out a short time ago.*

Now, my septuagenarian advice to older preachers is to keep their eyes on these younger men, from whom they can learn fully as much as they can impart.

Dr. Homrighausen gives a keynote of his book at the start; "it is hard to distinguish" some of our "Churches as other than mere social or educational institutions." "Quiet stability, dignified strength, and genuine respect for the holy things of God have flown, and the minister is often helplessly caught in this whirl of wasteful disintegration, or is himself so lacking in true theological vigilance and intellectual integrity, as to unconsciously further this tendency. There are few Churches in our country that can escape this ubiquitous and subtle influence." This is true of supposedly "successful" Churches. Indeed, they may be the worse off because their " 'successful' standards, if such they may be called, may be merely a sop to our smugness and may make us incapable of seeing the crisis that the Churches in our country must face in the years ahead." Indeed,

* See *Contemporary Christian Thought,* by Charles S. Macfarland. Revell, 1936.

the Church has not even seen the insidious and subtle forces at work, in their true perspective.

American Christianity is characterized by "theological flabbiness." The people are theologically illiterate and this illiteracy prevents them from even knowing what it means to be a Christian. This theological definition of Christian life is assumed throughout the volume.

The Church is secularized. "Perhaps a great modern theologian is right when he says that our secularism of the world is, after all, only the shadow of the false sanctity of the Church!" The reason for this secularism is that "the Churches have been making their theologies scientific." "The adoption of the optimistic idea of man has been a mistake."

Our author is conscious of being a John the Baptist, "who feels compelled to cry in the wilderness to warn the Churches of the impending crisis." He is, however, neither fundamentalist nor liberal. One tends to dry scholasticism, the other is characterized by sentimental optimism, enslaved by scientific method, condescension to culture and a light view of sin. "There is not much left of historical Christianity after liberalism gets through with it." (One wonders whether this is true of Edward C. Moore's *The Nature of Religion.*)

The aim, therefore, of Dr. Homrighausen is to recover "*the* Christian theology." To do this the "Churches will need to cease doing everything good that comes along." There must emerge a new type of Church "which will be both Catholic *and* Protestant."

In what has preceded we have the purpose of the book. It is carried out, first by a vivid description of "The Crisis." Our Christianity is largely a "nebulous concoction"; it is a "mild evangelicalism." It has had but one "world-recognized theologian—Jonathan Ed-

wards," since whose day "our theology has been in a state of solution."

A new note now appears; our lack of "Americanism" in our social life. We need a "unifying ideal," which we do not have because "our Church life in America lacks the unifying ideal of the Church universal."

Dr. Homrighausen's analysis of our Christian disunity, however, is searching; "in our emphasis upon the Gospel as a practical way to the abundant *human* life we have exalted those things that divide men socially, racially, nationally, and not those that unite us out of the depths of human sin." Then follows what almost looks like an *apologia* for state Churches, as at least a possible means for the desired unity. "State Churches always conceive of Christianity as a broad social necessity which vouchsafes to all a minimum religion, and includes all men in its bosom as Gospel-directed human beings. With us, religion has never had such a meaning. Our Churches lack comprehension." We "in the American Churches criticize the European Churches for their close relation to the State. But we are just as attached to the current ideas of 'democracy' and 'liberty.'" "The advantage might lie as much on the European side of historical experience and tradition as on the side of our unhistorical adolescence and untrammeled freedom." Finally, however, and nevertheless, our freedom may be a greater advantage—"if the Churches arouse themselves."

As it is, however, "our program has been stopped." There is a desire for "superhuman authority." The ground with us "is ripe for dictatorial absolutes." "Let us hope the True Absolute is enthroned."

Proceeding again to speak of a "national Church in America," this cannot be based entirely upon social

grounds. It must recover the idea of *the* "holy catholic *Church.*"

To meet the "crisis"; "in place of the pioneer must come the statesman. In place of the revolutionary individualist must come the conserving community-ist. In place of the headstrong man of freedom must come the one who feels his life bound to Another who gives the freedom and the fellowship that really frees and gives mutual support. In place of the denominationalist must come *the* Churchman. In place of the philosopher of the Christian religion must come the Christian theologian."

We have the intellectual qualities needed to meet the crisis. "Paradoxically, we are theologically anæmic and intellectually active." Our freedom of thought has led to a rationalizing tendency which has been "violently exaggerated by impetuous men." Thus Protestant Christianity has become primarily intellectual, and "man's mind becomes the measure of God." Our younger generation have become sophists. This intellectual drift "has practically displaced two things: faith as a technique for discovering God, and God's radical revelation in Christ." We have indications of "the approaching sterility of pure humanistic immanence, of scientific dogmatism, unless redeemed by a correspondingly intense transcendence."

We need to find the (European) "existential" mode of thinking. "Christianity in a real sense is not theoretical and rational, it has always been 'existential.'" Such thinking does not "involve only the *human* understanding of God; it lets God give a divine understanding of man the thinker." "This age is hungry for a faith in something beyond its power to verify with logic."

Christianity is too "religious." "'Religion' is the

attempt on man's part to build up a satisfying system and philosophy of thought, action, or feeling on the basis of an interpretation of his environment and intuitions." " 'Revelation,' on the contrary, is not a man-invented interpretation of life and destiny, but an objective presentation from God of a hope, a command, a purpose which comes to man from outside and beyond himself." In our religion we have relativized Christian absolutes.

We now approach the Barthian heart of our author's contention. "There is nothing in the New Testament to indicate that man must 'religiously' climb to heaven to bring God down. Rather, it speaks of a revealing God who comes to man to save man where he is." "If 'religion' means to possess a divine something in the soul; if it means to become peculiar in the sense of differentness from other men; if it stands for that possessive spirit which struts through the earth viewing men from a superior pharisaical moral or intellectual or emotional plane; if it makes natural man to pride himself on what he has done to lift himself to the throne of God, then such 'religion' is *not* Christianity. In its essence Christianity is the direct opposite." "Much of our decline in missionary urgency is due to this loss of a clear distinction between 'religion' and the Christian Gospel, in which God actually imparts His will to men."

Dr. Homrighausen now tells us what sound theological thinking is. Our Protestant ministry has "lost the art of hard thinking," (in spite of the over-intellectualism alleged in the previous chapter). In fact the Church's educational work is "shoddy," all along the line. "Instead of standing at the forefront as a prophet to this generation, or in the midst of it as a true priest, it halts for lack of a definite, inward

apologetic. The Church's present theology is either too static and too enmeshed in an antiquated world-outlook, or it is too fluid because it has compromised its high theology with science and the modern mood. We are caught between static systematic theology and mere fluid nebulous anthropology." The first task of the Church is to repent. But there is hope, for the right thinking "comes usually when the Church is endangered."

Dr. Homrighausen asks a series of searching and revealing questions as to what sermons are for. With his answers, every sincere preacher would agree. But when we come to method, the author appears to assume, and even assert, that God and His truth can only be preached through "expository" sermons, that is by textual treatment. This would rule out Phillips Brooks as a preacher. Nevertheless, all would agree to the charge that Biblical neglect is a modern calamity. Doubtless Dr. Homrighausen would not exclude topical preaching, but it must rest on the Bible and reveal its inner meaning.

But it must be preaching from the "Newer Bible," treated in the light of historical investigation and literary criticism, when these are rightly applied, and the author's analysis of the Scriptures is finely illuminating. The Bible is "a book to be struggled with until its God speaks to us."

Likewise, there must be a recovery of the Church. "Today, when men are realistically evaluating all the inherited institutions to ascertain whether they have a reason for being, the Church must stand the test of realistic examination." It "is unfortunate that Protestantism has not maintained a closer interest in the ancient Catholic Church." Here Dr. Homrighausen returns to the state Churches. Germany illustrates the

"unholy alliances" of national Churches. And yet again, "our sectarian American Churches may be more of a liability than national Churches, in the long run." "The national Church has the tendency to lose its nature as a Christian community, based upon Christ, by making the Christian community commensurate with the national group, and by accepting the dangerous prestige that such an alliance gives. On the other hand, the individualistic or sectarian Church provincializes its Christian community by appeals to peculiar human interpretations, cultural or racial groups." The author evidently means that our democracy must be restored to its Christian content. He wants a Church that is both nationally-minded and God-minded. Otherwise the state will usurp the place of the Church.

There is a head-on collision between the Church and both Fascism and Communism. The issue will be decided in the field of *theology*. The only Church that can be victorious is " that cross-section of human society where the Lord God and Father of Jesus Christ is taken seriously, where men live not by their own religious ideas but repentantly by God's ideas, judgment, and love." At this point the author tells us that he "would have little quarrel with the Roman Catholic Church, were it not for the Roman doctrine of 'temporal sovereignty,' which practically identifies the external Church with God." (I wonder how this may be reconciled with the previous view of historical and literary Biblical criticism.) Indeed, "if the Roman Catholic Church were to maintain a spiritual catholicity, we should have little trouble with unity." This is simply saying that we need to recover the apostolic Church.

When we get the right Church (Dr. Homrighausen does not make it clear to me, as to just what it is) it will take over the tasks of temperance, peace promotion,

and general social action, now "carried on by too many unrelated agencies." We shall have a "Super-church."

Of this Church Jesus will be the head, in a new sense. The loss of the "mysterious transcendence in Jesus Christ is a, if not *the,* problem of American Protestantism." At the same time, a "purely other-worldly Christ is as utterly unsatisfactory as is a purely this-worldly Jesus. The two belong together."

Thus the "Christian Message" is Jesus Christ. "We are surrounded with no positive and conclusive evidences about the nature of God." All we can know is that the "reconciliation between men and God has issued from the merciful initiative of God." The distinction between Christianity and religion is that "religions are, after all, only human *striving* after God. Jesus Christ is God's *act* in coming to men." We have lost this "dualistic ethical" basis. "It requires no strain to see the change that has come in Protestantism's message during the years. The sense of sin as an inherent perversity involving all men in guilt, is quite out of date. The human may commit sins, but he is not *sinful.* There is less interest in that divine wrath and that hatred of inherent sin which burdens men's lives, and which lies at the basis of this lost world." "A decline in the doctrine of the wrath of God naturally involves a loss of the idea of God's sovereign righteousness in history and the necessity of the ancient equivalent of hell, real, if not permanent." "God is made into a salubrious Grandfather who condones our innocent follies upon a mere expression on our part that we intend to reform." With this we have also lost the "joy of salvation." The author's apparent leaning towards Roman Catholicism is again expressed: "The Catholic clergyman holds his office not at the permission of men, but at the command of God, and he must celebrate the

sacrament of the mass, whether he cares to or not, and whether people are present or not. If the Protestant clergyman has no similar sacrament of the Word, the Message, why is he a minister?"

Repentance is (1) individual; (2) social—we cannot live selfish lives; (3) intellectual—"the constant willingness to rethink our basic convictions," (which of course rules out a good many good people; there is little place left for simple experiential Christian faith).

Finally, Dr. Homrighausen closes with a peroration to which many of us, who may not follow his dialectics, will assent with humility and faith: "It is God who gives men life. God's person is the sole Christian justification for our concern for the freedom of all men. It is God's love and righteousness that reveals man's sinfulness and prodigality. It is God's Kingdom that makes us labor for its coming. It is God's mercy that constantly sustains us in this sinful world of which we are an organic part, even though we may be called to be saints. It is God who sets our bounds and it is God who saves. God's will is our peace, and God's rod and staff comfort us. It is God who gives us the power to affirm life in bad circumstances. It is God who lifts up our heads, and it is God who hallows our human relationships. It is God and only God who will give health to our social life. God alone can be the only *safe* authority for any life, for only as we live in the authority of His truth and life and love have we any being and freedom. God gives the glory and the crown to human existence, and because of Him *alone* do we know that there will be a future." Still more, will we, again without conforming mentally to all the author's predications, accept the Christian message and "not argue whether it is true or not," but "proclaim it out of a believing and simple heart."

The author's mind and heart are both at work. (*Amare et sapere vix deo conceditur.*) His mental state is far better than the complacency of my student days. His sense of spiritual values is discerning. He restores neglected emphases even for the best of us. Above all, he is in dead earnest. (What worries me most about ministers at times is their serenity.) I incline to agree with a friend who says, "I have the idea that if Homrighausen can be wisely guided, he has as much to contribute as any of the young men in America." Still further, the author himself writes me, "My book is not the last word—it is only a pointer." I lay the book down with a "God bless you, I await your next book."

5. A RENASCENCE OF EMPIRICISM

And now we pass into an entirely different atmosphere, from that of Barth's "Dogmatics."

(a) Jesus as Empiricist

The life and teaching of Jesus have, in recent years, been subjected to new modes of inquiry, sometimes resulting in the disparagement of traditional theology and Christology; at other times in support of conservative interpretations. The tendency to swing back to positions which nineteenth century Liberalism had reversed is noticeable, not simply among fundamentalist exponents, but by once-liberals, or by men trained in Liberalism.

We have an example of this trend in THE EXPERIMENTAL LOGIC OF JESUS, by Ralph Waldo Nelson, Professor of Philosophy in Phillips University.

One is a bit startled at the outset to find the author proposing to apply John Dewey's philosophy, or "experimental logic," to the Gospels, "in place of our ac-

customed rationalistic logic." By the latter, I take it, he really means our customary way of unconsciously reading the Gospels as though they might have been written yesterday, or still more under the influence of the doctrinal teaching of the past.

This is the significant thing in this book. Our fault "lies as deep as our socially inherited logical method of thinking." "We must recognize the fact that we shall be obliged to effect the necessary change of thought habits without any 'superior directing force to bring (it) about,' for the simple reason that we are seeking to change the superior directing force itself." Put in a sentence, "the new logic is *experimental* rather than dogmatic," a process which I should say really began when the new science of Biblical Theology took its place by the side of—or above—Systematic Theology.

Professor Nelson frankly answers the question as to whether or not his primary aim may not be to utilize Jesus as a medium for expounding his "experimental logic," rather than to use a mode of thought to interpret and reëmphasize "the moral program of Jesus." He says: "I have discovered, or I think I have, that a reinterpretation of Jesus and the Christian way of life, from a philosophical viewpoint, so radically other than the Greek forms of thought that have stamped their character upon all Christian theology since Augustine, requires not merely this reinterpretation of Jesus. It demands, as an essential foundation for itself, a systematic development and exposition of that radically empirical philosophy that experimental logic implies." "In short, I do not see how the full force of the logic of Jesus can exert itself in the social order of our times, until the truly behavioristic theology that it contemplates can be formulated; and this theology requires a philosophical foundation meet for itself. It would ap-

pear, then, that a systematic presentation of pragmatic philosophy may be as vitally requisite to the Christian theology of our next era, as was the philosophy of Plato to the theology of Augustine. I chose Jesus as the medium for this presentation because I still retain my conviction that He is the truest exponent of that philosophy of intelligent experimentalism which I conceive to be the most immediate need of present day humanity." (Another evidence of some return to the thinking of Ritschl and Schleiermacher which I think I discover.)

Modern critical scholars have not discarded as yet "the absolute or rationalistic logic that makes dogmatism inevitable." They have really proposed "another era of dogmatism erected on a new foundation." Indeed there is a "logical kinship" between critical scholarship and fundamentalism. At this point the author is severe; he brands "as unmitigated and illogical folly all attempts to believe in both theism and atheism; a contradiction that is clearly involved in every effort to study Jesus, under the guidance of a world view that contradicts the metaphysical conceptions presupposed by Him and used by Him to bind His thought into a coherent system, unless one has already rejected both Christianity and theism and frankly approaches Jesus from the standpoint of sheer Humanism." Such teachers simply breed "a new dynasty of absolute authorities to replace dynasties already deposed." Their method is not scientific in that they discard the inductive methods of Galileo and Newton.

Professor Nelson expects the remonstrance to his method by both the "so-called liberal critics" and their "conservative, creed-serving brothers." He means to set aside all authoritarianism and pursue a scientific experimentalism, "entering into the kingdom of Christian

experience as a little child, in order that we may learn whatever the facts of that experience may teach us." He calls Christians "to burst the bonds of a logic that has bound their faith for fifteen centuries, to declare their independence of its absolute forms, and to re-study the teaching of their Master in the light of whatever logical principles they may find inherent in His thought and life."

This method is applied in the book to "The Presuppositions of Jesus," "His Procedure and Teaching Devices," and, "His Programme for Christians." The viewpoints, methods and program of the Master are presented in ample illustrations. The author will be challenged all along by both liberal and conservative, which is evidence, I should say, first of the sincerity of his study, and second of the value of his method, although Professor Nelson raises, or re-raises, questions on the answers of which men will never agree—and do not need to.

Upon personal and social Christianity we also are led by a *via media,* with a strong leaning towards the latter, but as the natural outgrowth of the former. The chapters on relation to politics, trade and industry, peace and war, are replete with clear and powerful proclamations of Christian duty.

Finally, experimental logic, applied to Jesus and to human life, while by no means infallible, is our best guide. Human navigation must avoid absolute theories, must study the landmarks, hold every reading of the chart "as an hypothesis and check its correctness by careful soundings and observational data so concretely related to the vessel's daily course as to enable on each morrow a yet more accurate reading of the Star in the light of these fuller experimental data." "Thus the experimentalists suggest that intelligent navigation ac-

cording to their theory should result in a course of gradual development in the science of navigation, and a slow but sure improvement in our ability to keep the ship of human life in the channel of our truest purposes and highest hopes."

In other words, in our study of Jesus and His teaching, we should follow the same course that we do when we face the daily problems of our human life. A reading of this volume must be done *in the spirit of the author,* in order to make it serve its purpose. Such reading, though somewhat laborious, will be rewarding, not so much in determining exegetical questions, but in helping the reader to get a point of view in the study of Jesus.

(b) The Structure of Religious Experience

It happened that the next volume to fall under my eye, unsought, after Nelson's *The Experimental Logic of Jesus,* was one which again confirms my feeling that the needed return to religion will not come by falling back upon the traditional Christianity which it is alleged has been discarded by liberalism, science, and the social Gospel. In writing my recent life story, I found myself resting my assurance on the religion of experience revealed in and imparted to me by my untutored mother.

The volume is THE STRUCTURE OF RELIGIOUS EXPERIENCE, by John Macmurray, Professor of Philosophy in the University of London, consisting of lectures at Yale.

The author reminds us that "throughout the world the parties of social progress are, in general, either passively or actively anti-religious. Organized religion, on the defensive, tends to range itself, actively or passively, with the conservatives and the reactionaries." If this

continues, religion "must suffer total eclipse." The reason is that "the progressive attitude of mind is frankly empirical, while the religious temper remains traditional and dogmatic. The empiricism which is at war with our religious traditionalism is bound up with science, and upon science the progress of civilization increasingly depends." On the other hand if "religion could abandon its traditional dogmatism and become itself empirically-minded, it could lead the progressive movement with science as its technical adviser." We ought to learn from the Christian Gospel that it was the realistic, empirical naturalism of Jesus which brought about his death by the religious traditionalists.

While religious empiricism is different from that of science, there is a relation between them. "The religious empiricism provides the synthesis of the opposite and partial attitudes of art and science, and this synthesis is necessary to the rationality of practical life. Cut loose from their unity in religion the two partial empiricisms oppose one another and produce an antagonism in the field of social activity which is destructive of order, freedom, and progress." (This is just what is happening in many parts of the world today.)

Professor Macmurray first defines the field of religion's experience; what "are the normal and universal facts of human experience out of which religion, as a special kind of human behavior, arises?" We need to relate the specific forms of religious behavior to the field of experience which gives them rise. "All the facts of experience seem to be data for the religious consciousness." The significant thing is that "the religious man brings a different attitude of mind to bear upon them from the scientist or the artist." First of all, is the determination of values.

The field of religion, according to Professor Mac-

murray, is common experience organized in personal relations. Religion sees everything in relation to personality. Religious reflection starts from the mutuality of personal relations.

Now we come to "The Self in Religious Reflection." Religion is an inseparable component of human life. "To say that religion belongs to the early stages of human life and is destined to be superseded as human development goes on is to talk foolishness."

But we realize that, while the task of religion is the realization of fellowship, we have not attained it, or have lost it. This leads us to reflect, to look inward, and we find that "change of heart, or a change of mind, is the condition of reconciliation." "Religion, in fact, is simply the universalization in reflection of this central factor in human experience." The function of religion is "to embrace and hold together in a unity of affection masses of individuals who have never met one another face to face." It is the creation of a "spiritual brotherhood." "Religion is the only means by which this can be achieved."

Our personal repentance for our part in social failure leads us to the area of will and choice. The restoration of the spiritual community can only be brought about by inducing "mutual reconciliation." "This introduces at once the problem of sin, for the conception of sin is originally the conception of that wrong which breaks fellowship between persons." "What is required is repentance, that the state of consciousness should be radically altered. But how can a state of consciousness alter itself in opposition to its own nature? That is the source of the dilemma which expresses itself in the religious paradox that man is helpless to save himself from sin and yet that his salvation can only come about

through his own free action. Religion seeks to understand and to make available the means for its universal solution." "In principle religion differs here from science only in the fact that its reflective and practical aspects are more intimately interwoven." It is this task of religion that leads us to God. "In religion it is the mutuality between the self and another self which is the object of reflection. The universal, therefore, must be a universal person to whom the self stands in universal relation. The idea of God as the universal Other is, therefore, inherent in the act of religious reflection." In God "our finite human relationships have their ground and being."

Forget the spiritual brotherhood and the world "sinks to the level of mere brute fact." On the other hand, "so soon as this fact of our relationship to others is brought to focus in our reflective consciousness, religion is born." Emotion and intellect in religion can only be unified in action.

"Is it any matter for surprise that a religious community, like the Christian Church, which set out to achieve the brotherhood of mankind in active and universal coöperation, should be staggered by the tragic immensity of the task set for it and become content with the little that it has achieved? Nevertheless, this resignation is failure and results in the falsification and decline of religion."

In this volume we have a social Gospel set forth in philosophic terms, inclusive of all those personal elements essential in religion, based upon the facts in human life with which science cannot deal, and upon the empirical methods of science, leading us into a social order which Jesus called the Kingdom of God.

6. THE THEOLOGY OF PERSONALISM

Professor Henry Nelson Wieman tells us that the "Personalists" run truest to Christian tradition in philosophy.* The earliest and most eminent exponent of this concept was Borden P. Bowne, who has a worthy successor in John W. Buckham. In CHRISTIANITY AND PERSONALITY Professor Buckham gives an analysis, based to a considerable extent upon, or supported by, and in some instances modifying, rectifying, or reinterpreting, the thought of philosophers from Plato to those of the present day.

Man has explored everything else and, like Alexis Carrel, Dr. Buckham says, "It is time to explore himself." He cannot reconstruct the social order until he has "a deeper knowledge of personal values." On the contrary, however, we have been devaluating personality, resolving human motives and conduct into a psychology of animalism; and ignoring "religion and its motives altogether."

The truth is that "the more personality is probed, the clearer it becomes that it is essentially supernatural," and "reaches up into the Infinite." "Even if there were no personality above that of man he would be a supernatural being," in "the realm of ultimate reality." The knowledge of persons is, thus, "a distinct form of knowledge," more real than the cognizance of objective matter. If we are to master our modern mechanisms of terrific power, "we must find some higher reality that exceeds them and some deeper knowledge that exceeds the knowledge of them."

Our hope is in Christianity, whose "theory, as well as its very life, is bound up" with "the person and personal values." "Jesus initiated . . . an epochal evalu-

* See page 12.

ation of personality," from which modern philosophy has partly been severed. The principle that "personal (or spiritual) truth" is "known intuitively" "has always been basal in Christianity." "Man the developing person, striving towards an ideal that comes from above himself—this is the Christian conception."

There are three embodiments of personality, in Man, the Ideal Man (Jesus), and God. Despite all confusing experience "man is free, creative, and capable of unlimited progress." Jesus is in another category; "His is the redemptive personality" and He is linked with the "ineradicable human impulse towards the Ideal," which is incarnated in Him.

"The heart and center of our inquiry" is "Supreme Personality." I regret that there is not space to analyze Professor Buckham's distinction between "person" and "individual." "The conception of God as Pure Person by no means implies that he is an individual." The best descriptive term for God is "Spirit." Dr. Buckham's idea of the Infinite has much in common with the classic definition of James Martineau. His theory of God's relation to human affairs is thus defined:

"1. Divine Providence, if it is to be conceived rationally and in harmony with general human experience and 'natural law,' must act uniformly and not by caprice, or miraculous 'intervention,' or in any other unnatural or opportunist fashion.

"2. It will show no favoritism—benefactions and bounties, like sunshine and rain, being only 'general' and not 'particular,' subject therefore to all the complex conditions of so vast a mechanical and organic system as Science discloses.

"3. The chief objective of such a Providence can only be regarded, not as the preservation of human life,

or health, or even happiness, but the development of personality, and the construction of a true personal-social order, in all the manifold relations and expressions which such an order involves.

"4. The essential means of such a Providence can hardly be other than that of 'Divine Persuasion,' or Grace.

"5. Its method, or technique (so to speak), would seem to be that of Guidance, acting, through reason, upon individual and corporate circumstances and environment."

But God is more, He is an "Experience," even though "there never was a time . . . when men so freely and carelessly, not to say jauntily, dispensed with God as today." God is also an Idea; the experience of Him is not "pure feeling." We find God both by looking within, and without, "at the structure and operation of the cosmos." "Only personality can be, consciously, both immanent and transcendent." Finally—"In order to be true to experience, and reason as well, we can hardly do other than conclude that, however far above purpose God may be, He is also purposeful, and however far above personality, He is also personal, and however far beyond consciousness, He is also conscious, and however far beyond fatherhood He may be He is also vitally, intimately, dependably, 'Our Father in the Spirit Realm.'" "The real question is not: Is the Universe friendly? but; Is there Some One within and above it who is friendly?" We have not yet, however, by any means exhausted the spiritual sources of Nature. This essential nature of personal relations, human and divine, is a pledge of immortality, which is "inherent in the nature of personality," "we are virtually immortal."

Professor Buckham is led off into a discussion of spiritism and communication, the end of which seems

to be, regarding those who have left us: "communicate we cannot. But can we commune?"

In his conclusion the author makes a fine plea for the survival of the unfit in human relations: "1. by a just appreciation of qualities that seem drab and commonplace, but take on a different color to a truly discerning eye; 2. by a deeper insight into the hidden possibilities of personality, and 3. by belief in the extension of opportunity for recovery and development beyond the confines of the present life." "When personality is made central in philosophy, in theology, in ethics, above all in motive and conduct, other forms of reality and value take on larger meaning and fall into an ordered and progressive harmony."

There is, above all, a charm in this volume, which reflects the "personality" of its author and lightens the abstractness of its discussion.

7. THE SCIENTIFIC VIEW ASSERTS ITSELF

Upon my first reading of RELIGION AND SCIENCE, by Bertrand Russell, I cast it aside. Upon reflection, however, I realized that I did so because I disliked the man and his previous advocacy of a combination of polygamy and monogamy as an ideal of family life. Inasmuch as Russell is somewhat widely read and my readers may wish to know what it is that our modern students are reading, I have taken up the book again.

Several of the writers whom I have considered take direct issue with this author's view that the scientific method has made for human happiness and good, at least in its effect on Christian thinking. Russell, in some of his conclusions, helps us to see the trend of the times.

He rather delphically acknowledges religion as "important," but starts out by telling us that, in the pro-

longed conflict, "science has invariably proved victorious," a statement which many modern scientists would support me in modifying. The analysis of the relative spheres of science and religion is clear. Churchmen have not been alone in their fear of the revolutionary influence of science. "Secular rulers" have shared this sense of danger.

Our author is undoubtedly right, but only in part, when he alleges that "religious men and women, in the present day, have come to feel that most of the creed of Christendom, as it existed in the middle ages, is unnecessary, and indeed a mere hindrance to the religious life." In this first chapter on "Grounds of Conflict," Russell concludes that "there is, however, one aspect of the religious life, and that perhaps the most desirable, which is independent of the discoveries of science, and may survive whatever we may come to believe as to the nature of the universe," namely, its effect on "the personal life of those who felt its importance." Later on in his discussion of ethics, however, he practically tells us that there are no sure guides to conduct.

The Copernican Revolution, to begin with, was suppressed by religious leaders who forced "the greatest man of the age to commit perjury." But the year Galileo died marked the birth of Newton and "it is now admitted universally that, while the Copernican system was not final, it was a necessary and very important stage in the development of scientific knowledge."

Then came the theory of Evolution. "Darwinism was as severe a blow to theology as Copernicanism," but "religion, in our day, has accommodated itself to the doctrine of evolution, and has even derived new arguments for it." These evidences, however, are very doubtful. "The same laws which produce growth also produce decay." "There is no law of cosmic progress,

but only an oscillation upwards and downwards, *with a slow trend downward* (italics mine) on the balance owing to the diffusion of energy."

Religion has thus suffered, first by opposing science, and now by welcoming it, for "from evolution, so far as our present knowledge shows, no ultimately optimistic philosophy can be validly inferred."

Next, superstition, with its demonology, contended with science in medicine. Even now "theology still tries to interfere in medicine where moral issues are supposed to be specially involved." Over most of the battlefield, however, "the battle for the scientific independence of medicine has been won."

Psychology has not gone far in the path of scientific knowledge. "The soul, though familiar to theologians, can hardly be regarded as a scientific concept." We assume the soul as necessary to religion and morals. Kant tried to help the human mind by his distinction between what we may know by "pure" reason and what we may apprehend by "practical" reason, but "the sceptical parts of Kant's doctrine proved of more lasting value than those in which he tried to rescue orthodoxy." Finally "we know less of both than was formerly thought, but we know enough to be fairly sure that neither 'soul' nor 'body' can find a place in modern science." As to immortality, "belief in heaven" has "lost vividness." "The belief that this life is merely a preparation for another, which formerly influenced morals and conduct, has now ceased to have much influence."

Personality is a grouping of elements, the causal laws of which depend upon the body. "This being true—and there are strong scientific grounds for thinking that it is—to expect a personality to survive the disintegration of the brain is like expecting a cricket club to sur-

vive when all its members are dead." This, however, is not a conclusive argument, for psychology "is only just beginning to be scientific." Thus far science points "to the probable extinction of personality at death."

Having shown that science fails to confirm our faith in God and immortality, we pass on to the third of the "three central doctrines" of Christianity, namely, freedom. "Determinism is now being challenged by men of science on scientific grounds." On the other hand, "psychology and physiology, in so far as they bear upon the question of free will, tend to make it improbable." Both these doctrines "go beyond what is scientifically ascertainable." To this I suppose we all agree, but I am far from accepting the author's conclusion that "we have no reason to suppose that the truth, whatever it may be, is such as to combine the agreeable features of both, *or is in any degree determinable by relation to our desires.*" (Italics mine.)

Mysticism largely accounts for the ability of "men of science to remain Christians." Such scientists "modestly admit that there are realms which lie outside science." Russell admits that the mystics agree with each other and that that is in their favor. Also "the mystic emotion, if it is freed from unwarrantable beliefs, and is not so overwhelming as to remove a man wholly from the ordinary business of life, may give something of very great value—the same kind of thing, though in a heightened form, that is given by contemplation."

Having to that extent lost his case, our author, speaking for himself, "cannot admit any method of arriving at truth except that of science." But, "in the realm of emotions" he does not deny "the value of the experiences which have given rise to religion."

Cosmic purpose is next considered. Does the universe mean anything? "Modern men of science, if they are not hostile or indifferent to religion," have belief in cosmic purpose. Our author doubts its validity. He finds no reason to believe in continual evolution and finds no adequate evidence in what has happened of "the good intentions of the universe." It has produced *man*. In many ways the lower animals do better than men. He says: "If I were granted omnipotence, and millions of years to experiment in, I should not think Man much to boast of as the final result of all my efforts." "Man, as a curious accident in a backwater, is intelligible; his mixture of virtues and vices is such as might be expected to result from a fortuitous origin."

While admitting that science fails to determine "values," Mr. Russell would nevertheless submit to the decisions of science. The old argument about the irresponsibility of what we call conscience is repeated. "Ethics is an attempt to give universal and not merely personal importance to certain of our desires," a thesis which Jesus, two thousand years ago, made clearer than does our author, who resolves ethical differences into mere questions of taste. "Since no way can be imagined for deciding a difference as to value, the conclusion is forced upon us that the difference is one of tastes, not one as to any objective truth." In other words, because a given thing may be good or bad, under differing circumstances, there is no good or bad. And this our author maintains in the name of science. He ends this chapter with the conclusion that "while it is true that science cannot decide questions of value, that is because they cannot be intellectually decided at all, and lie outside the realm of truth and falsehood." "What science cannot discover, mankind cannot know,"—rather an interesting reversal of the Berkeleyan paradox. We

are hardly carried as far as Frederick W. Robertson was, when in his period of doubt he still had the assurance of the reality of goodness.

The volume concludes that we are entering a new era; "scientific technique is becoming more important in its effects than the scientific temper" and "newer religions are taking the place of Christianity and repeating the errors of which Christianity has repented." Scientific technique leads to evils; e.g., the destructiveness of weapons of war.

Christianity has been purified by the conflict with science. But this appears to have come too late. New religions are appearing and they now persecute in their opposition to science. The science just now bearing the brunt of it is economics. In Germany and Russia we have the Inquisition over again, under Hitler and Stalin. It is in the field of economics, but so was the earlier in large measure. "The threat to intellectual freedom is greater in our day than at any time since 1660, but it is not from the Christian Churches." "It comes from governments," which have taken over the old ecclesiastical authority. Unless new leaders arise "the human race will stagnate and a new Dark Age will succeed." And the implication is that, as men of science defeated the old authoritarianism and totalitarianism, so they will again become the protagonists of truth against authority. And I would add—of faith against materialism.

We have here a volume in which the discriminating reader will find values. On the one hand its scepticism, agnosticism, and atheism explain in no small measure the behaviorism of other works of the author. But its historical element is replete with lessons for the Church and State. Its exaggerations of scientific competency have already been corrected by a new generation of sci-

entists who recognize a faith that passes knowledge of things and which carries the human mind beyond itself. The saving element in the book is its admission that science has not yet solved everything to conclusion. Its depreciation of the universe is due to the author's limited conception of what a universe should be, especially in time. Its ethical theory was long ago corrected, in both principle and perspective, by Jesus of Nazareth. In the last analysis, while it deplores the materialism of the modern state, it substitutes another form of mechanism for the spiritual interpretation of human life. Indeed, in my judgment, it will not be surprising if in the new conflict which Russell foresees, we may have religion and science on the same side. In Germany the Christian pastors have been in the lead, while the intellectuals have failed to withstand the assault against academic freedom. Thus again, at this point he fails to evaluate the vitality of the Christian religion.

8. A MATURE PHILOSOPHER REFLECTS ON THE NATURE OF RELIGION

In Professor Edward Caldwell Moore's THE NATURE OF RELIGION, we have the mature reflections of the Harvard Professor Emeritus of Christian Morals. It draws upon the author's almost encyclopedic knowledge of history (especially ecclesiastical) and philosophic thought, and still more upon his own religious experience and his intuitive understanding of human nature. At times he is philosopher and scientific thinker, but at others a mystic and ethical intuitionist. With moral insight he varyingly appreciates the permanent elements in traditional Christianity or depreciates its transient adaptations to the moods of a particular age. His conception of religious "knowledge" takes wide range, inclusive of intuition and experience.

The volume begins with "The Nature of our Knowledge of Religion"; rational, intuitional, and supernatural. "Religion is something different from knowledge. Religion is impulse to worthier living. It is resolve and power for such life. It is manifest in a life thus empowered. It is feeling for higher things. It is belief in that which is ever beyond us. It is experience that that which is beyond us, if we give ourselves to it, gives itself, in a measure, at least, to us."

Professor Moore prevailingly uses Judaism-Christianity for his illustrations of religion. While Jesus did not oppose the use of the intellect, He himself did not live what we should call the intellectual life. We, however, are bound to take it into account. "A philosophy of religion must reckon, and theology, no less must reckon, with the advance of real knowledge with every generation. Such a theology will certainly wear a different aspect from the dogmatic theology upon which some of us were bred. A profounder knowledge of man's self and a truer knowledge of religion only illuminates a man's own valid religious experience."

But there is "a knowledge of religion which is immediate, intuitive. It is not discursive. It is as of something self-evident—to him to whom it is evident. It is reached by processes of thought not formal, perhaps not always conscious." Things take possession of us by intuition, which it "may be quite impossible to express in the manner of rationalization." "Yet such faith—call it courage, what you will—is the only entrance upon the course by which these things can be proved—or,—alternatively, disproved." "Finally, God, the Supreme Object of our concern—unless we decide not to be concerned about God—the Infinite Object of our search—must be in some sense counterpart of the

personal in ourselves and must, therefore, be approached in somewhat the same way—by intuition."

The author shows the relativity of our intellectual conceptions by the various views of the Atonement and concludes: "But now what do these examples show? Is it not that all interpretations given in the past of this aspect of our truth bear—and how could they fail to bear?—the marks of the prevailing modes of thought of the ages which produced them?" "What is it that 'grows old like a garment'? It is the formula which was, after all, just that—a garment for a thought. What is it which is living and casts the garment? It is intuition, constantly renewed with the generations of devoted men." Statements change. Religion abides. "And surely this is the final index of the fact that religion is for man and that man is made for religion."

In the above we have the prevailing temper of the book. There is a knowledge *of* God which transcends knowledge *about* God. The chief evidence of religion is "self-evidence."

Intuition, however, needs to be subjected to intelligent thinking, and Professor Moore does this in his treatment of the Supernatural, including the question of miracles and the nature of the Scriptures.

The next question answered is "What is Religion?". Here we have, in perspective, a survey of the high points in the progress of Christianity. Religion is traced from its earliest sources and its development described, in its forms of worship and organization, dealing "with the great mysteries of life." The section on "Prayer" is especially rich. Christianity in "Life" begins with a sympathetic interpretation of monasticism and, in consideration of our secularized age, Professor Moore says: "One sometimes wonders whether history may not lead some earnest souls back again over a part

of the same road which we may have thought was forever behind us. Perhaps we may come again—and need to come—to some new phase of what we used to call renunciation, in order that we may have enough religion left to deal with the phases of life which will remain."

"The Expansion of Christendom" closes with this searching reflection: "I published just after the Great War, under the title *West and East,* certain lectures which had been delivered in Oxford just before the War. How far we have come! Those lectures dealt with effects of the Christian movement, an expansion which had characterized mainly the nineteenth century. No one could have forecast in 1913 the perspective in which that history must be viewed in 1935. Some imagined that a third period of suspension of propagandist activity like the two to which we have above referred, say, from the fifth to the eighth century, and again, like that from, say, the tenth to the sixteenth century, had come upon us. I should say that that depends exactly upon what it is that Christendom proposes to do. For mere propaganda, for mere setting forth of the distinctive principles of faith, I sometimes think that that may be true. For the setting forth in all its fulness of the life which is lived and to be lived under our religion in all its manifold exemplifications, I do not think that that is true. This last is our opportunity. It is a haunting reflection that it is exactly in this most modern period of missions that the effect of true religion in all areas of life, intellectual and social, economic and political, has come more and more to be emphasized in the main aspects of our endeavor to make our religion known. From that we should take heart. But we certainly shall not have—and should not desire—success in this endeavor unless we, as in-

dividuals and Churches and nations, can illustrate our contention that religion is, after all, nothing but the secret of the good, of the better and the best life, best not alone for us but for all men. And it will require the best of men of all sorts to be the emissaries of that propaganda. And some of them will not even know that that is what they are. And it will take time."

"The Transcendent," Professor Moore's third section, is on the fundamental bases of religion; God's revelation and our intuitive apprehension of it. Jesus is the Revealer. We understand God through "the spiritual magnitude of the person of Christ." "The concrete figure of the Nazarene is, indeed, sufficiently indescribable in his moral elevation and his spiritual loveliness, but altogether undeniable in his human experience and influence. . . . If men sought to bring together this figure with a definition of God gathered from every area of human reasoning except the one which would seem to us to be the relevant one, namely, that of valid experience of men's souls—what wonder that they met difficulties? There is something pathetic in the struggle of one and another of the great Christian minds of the centuries to see how in the person of Jesus Christ, God and man could be one. The very definitions from which they set out declared that the two could by no possibility be one. Either was by conception the polar opposite of the other. Exactly in proportion as one felt the real and true humanity of Jesus, it was difficult for men to assert his deity. Conversely, in that proportion in which one felt in Jesus that in which he transcended any humanity which we have known, just in that measure did his real humanity become difficult to maintain." Professor Moore believes that today "We think of Him as one who, without stepping for one instant outside the loved, the fa-

miliar, touching, glorious relations of the normal human life, yet incarnated God, realized in His own time and place an ideal of man, demonstrated the unity of the spirit of man with God, in a measure that none of mankind whom we have known has done." "We think of God in the concrete terms of Jesus Christ, His life, His character, His purpose, His death, which, after all, was only the inevitable fulfillment of His life." And then he adds, "If we were right in that which we said above, there is scarcely anything more wonderful in the history of thought than is the way in which the great body of Christian men have held, all these ages, to the conviction that Jesus was in some sense one with God."

Of Immortality, "It seems quite clear that we can speak of immortality upon the basis of intuition only. Intuition is that which goes beyond our reasoning in the direction in which our reasoning has gone furthest." "Naturally no man among us will feel that his faith in immortality rests solely upon the testimony of the gospels as to apparitions of Jesus in the flesh. Rather, this is probably true, that his belief in this testimony, if he has it, rests upon the faith of immortality." "Jesus died, as we have said, in utter trust of immortality. His lifelong teaching, His whole living, had implied that conviction. He assumed that faith in His disciples." As for ourselves, "men and women of the type of which I speak prompt us to believe that there is something beyond this life. Or, to put it better still, they prompt us to believe that there is more in this life than we had believed. Some of the humblest people in the world are those who most convince us of this truth. But is that argument? No. It is intuition, pure and simple" . . . .

In a section on "Reality and Realization," the author

says of science, "I feel at times a sense of the naive in the unconscious assumption among some of my scientific friends that in their area is incontrovertible truth. I recall how often their truth, now acknowledged, has been controverted and, what is even worse, how long and widely it was utterly neglected." Our search for religion is not unlike that for other realities, such as our pursuit of truth in science, of beauty in art, and our striving for the good in character and conduct. But "the good and the holy are not isolated. They belong to a world of reality and realization to which the true and the beautiful also belong."

Moral ideals are majestic, but "one might ask, What is there beyond? Can there be anything 'beyond good and evil'?" Is there "the Holy" which is beyond moral imperatives? Fear is not the only impulse to religion. There is a deeper, a neutral emotion, that of awe. Whether we call it prayer or not, we have a "sensitiveness to, outgoing towards, receptivity of, empowerment by, that aspect of the Great Reality which is related to the vitality and direction, the responsibility and creativity, of our own spirits. It is not the desire of something beyond the moral. It is the solicitude that we may be enabled to know and to do, to be and to bear, all that corresponds to the moral and the spiritual in ourselves, and thus to enter upon a relation loftier even than that which is merely the moral." "Religion has been able to point the way to men perplexed and beaten down, and, as well, to those who have risen to great deeds and sacrifice for their fellows, through the belief that the highest in the universe has also the quality which we find the highest in ourselves, this mystery of personality. It is difficult to think of God as personality. It is more difficult still to think of man at his highest without a God who is personality. It may be

that this also is imagery. But if so, that must be because God is more, rather than less, than personality as we know it. The reason is that man, at his highest, always thinks of that which is higher than himself, 'the highest and most human, too.' "

This is not an easy book to review in a few pages and I have been able to do little more than give some of its flashes of insight. Here is a teacher of ethics, at eighty, taking us on a long intellectual journey, defining for us the things we all feel at our best, by relating "the history of" his "own mind in the last fifty years." We are led to subject our intuitions to our reasoning minds, but by no means to give them up because they cannot all be rationalized. As Professor Moore carries us along he constantly illustrates by both experience and history. The book, which is at once both profound and simple, is persuasively convincing because, in it, we have "mind and soul according well" in knowledge and reverence.

I cannot forbear calling attention to some of the contrasts, in the method of reaching faith, between Professor Moore and Robert E. Speer,* for example on Immortality. It illustrates the manifoldness of our approaches to spiritual realities.

* See pages 173, 174.

II

THE SOCIAL GOSPEL SURVIVES

In not a few of the volumes considered in this and in my previous book, the Social Gospel has been discredited and abandoned. This has not dismayed, but appears to have rather stimulated the champions of Social Christianity. They refuse to abandon the field.*

1. "JESU REDIVIVUS" IN THE SOCIAL GOSPEL

I have been looking for a reaction, as I have been reading the books by men who, sharing his disillusionment, have been following Barth in his repudiation of Social Christianity. It appears in THE GREAT GALILEAN RETURNS, by Henry Kendall Booth. Just a word, first, about the man. He is not the pastor of a "labor temple." I recall the Sunday evening, over twenty years ago, when I sat beside him in the half million dollar, beautiful church in Long Beach, California, as I read, from his pen, one of the most militant denunciations of Mammon that has come my way for a long time. Nor do they come from some impulsive youngster, but from a man of three-score. Instead of the all too common lamentations of defeatism, Dr. Booth tells us that both Jesus and his message have been long forgotten *"until our day."* For nineteen hundred years the Gospel for which He lived and died was a lost Gospel, but both "Jesus and his Gospel have suddenly come back," in a twenieth-century Renaissance.

* *Contemporary Christian Thought.* Revell, 1936.

The author portrays the environment in which Jesus lived and taught, with new meaning and in living form, very different, I should say, from any life of the Master ever written. Jesus lived "at the crossroads of civilization," and was in the true sense of the word "a cosmopolitan." Dr. Booth even believes (I think this is doubtful) that Jesus spoke colloquial Greek, the language of commerce. Thus His teachings "sound a distinctive note of universality and have a world-motif." "Throughout that ministry by the lake He was dealing each day with the working-classes of Galilee." "So while Jesus propounds no program for a new industrial pattern, he does seek to change the spirit of industry and make its chief concern not goods, but men, not profit, but personality."

Judaism was being Hellenized and Jesus "must have been aware of how dangerous was this subtle, insidious alluring spirit of Greece to those of His own nation who had fallen under its spell." It was culture without morals, and the Hellenized Jews were the real masters of Judaism; "they despised and plundered the common people" and "it was far more the social heresies of the Nazarene that won Him the hatred of those ruling classes as a revolutionist (in today's nomenclature a 'Red')." This "intellectual aristocracy of Judaism may well have had its influence in leading Jesus to throw in his lot with the masses rather than the classes, and to speak not the language of the schools, but of the street."

Still further; "before Jesus stood Rome; with her resistless might, cold hauteur, cruel mastery, opulent luxury." "But a far more real conquest than that of the Roman army was the rule of Roman gold." "Such a state of affairs led the soul of Jesus, in revolt against the influence of Roman rule, to utter his strongest words against its crass materialism; and to protest both

by words and example against its cruel militarism." "Surrounded by the resistless might of Imperial Rome he dared to believe that His kingdom of love should some day conquer."

But He also lived in a day of revolt; "Galilee was the hotbed of Jewish rebellion against the ruling classes." "While elsewhere the Jews tamely submitted, the vigorous and freedom-loving Galileans were ever rebelling against this joint tyranny." His was a "revolutionary Gospel." While He did not undertake a *program* of social reform, "He counsels no such docile submission to the powers that be as does Paul." "The lords of privilege feared His Gospel, for it was to their minds full of social dynamite." There were "forgotten men" then. The Pharisees were their forgetters. "It was indeed a shepherdless flock upon which Jesus looked as he beheld the multitude." "No wonder the heart of Jesus 'grieved over them' and he 'had compassion on them.' "

Thus it was class again class; culture was sophisticated; Mammon ruled; Mars was its colleague; unjust industrialism prevailed; religion was formalism; "it was a world dominated by Jewish bigotry, Greek immorality and Roman materialism and militarism."

Facing the world order, as the author sees it, did Jesus just talk about "personal piety," "passive endurance," in hope of future reward? "Did He give men simply the dream of a heaven hereafter, or the hope of a heaven on earth to be attained by human effort?" Dr. Booth gives the answer. The master idea of Jesus was "The Kingdom of Heaven," but not in the terms of the Judaism of His day. He went back to the prophets. His was a spiritual Kingdom, and "as the Kingdom of God emerges into speech as Jesus' Gospel to men it is charged with a new content that neither prophet nor

apocalyptist had given to the Kingdom idea." It was a *social* ideal. "His purpose was the social redemption of the entire life of the human race on earth. Jesus alone has held before men the ideal of a transformed society as the end of all living." Quoting H. G. Wells, "It was not merely a moral and a social revolution that Jesus proclaimed; it is clear from a score of indications that his teaching had a political bent of the plainest sort."

He was no "Warrior-Messiah." His Gospel was not racialistic or nationalistic. It was not a Kingdom of material comfort and selfish satisfaction. "Such a bold and uncompromising denial of all the popular ideas of the Kingdom as is contained in Jesus' Gospel was bound to bring him into violent collision with his day. And this great Gospel of Jesus as it confronts our modern world so sharply challenges us, that we too retreat from it in dismay, and likewise tacitly hold that it is an impractical ideal." We have neglected, in our study of the New Testament, to see its *social background.* Rome and her provincial capitalists ruled. "Christianity to the Roman mind was the equivalent of modern Marxism." "Paul's injunction to the Roman Christians to obey their rulers may have been inspired by the fear that his letter might fall into the wrong hands."

The early Church was composed of peasants and workers. It had "radical" literature (e.g. James). It was communistic. "But it need not cause so much perturbation in those reactionary Christian minds who share in the 'Red' phobia, for it was not modern Communism in any real sense. It was purely voluntary, as the words spoken by Peter to the mendacious Ananias clearly show (Acts 5:4). There was no compulsion for the pooling of all goods as in all communistic col-

onies; nor any system that imposed a communistic direction of all work as in modern Russia."

The leaven of the Galilean Gospel worked, to be sure, sometimes leading men astray, as in Corinth. That Gospel was a bold demand for "a new social order." It broke beyond Judaism. "The agent of this transformation of a Jewish sect to a world religion was that great personality—the Apostle Paul." "Yet it must be said as we come now to confront the teachings of Paul as we find them in the New Testament, that we are in a new and very different world from that of the Galilean Gospel." It was a different Kingdom. "Its social dynamic as the Great Galilean proclaimed it is absent from Paul's few uses of that phrase which was ever on Jesus' lips." The original Gospel was *of Jesus;* Paul's was *about Jesus.*

"Thus that transformation, which began with Paul, of the Galilean Gospel of practical life into the Mediterranean Gospel of speculative thought, reached its climax in this *Dogmatism* of the early Christian centuries." This led to cults. As "we pass from the earlier to the later Church we find an increasing emphasis on the future life." "So the Galilean Gospel was not only transferred by philosophy from the arena of practical life to the cloister of ideas and theories, but its social passion in this Mediterranean Gospel of the later Church was transmuted into a longing for individual immortality. The glorious Kingdom of the Great Galilean was obscured amid the mists of Dogmatism and the clouds of Other-worldliness."

Dr. Booth next goes on through continuing history to the day of "The Imperial Church," to the Middle Ages whose dominant idea was the rule of religion over all life, resulting in ecclesiasticism. "When mediæval Christianity made the Church and the Kingdom syn-

onymous and identical the result was to empty Jesus' religion of all real content. For the Church became corrupt, avaricious, immoral, proud, oppressive." Then followed sacramentalism and asceticism. "Mediævalism then in a very real sense did eclipse the Gospel of the Great Galilean. It was obscured by an *Ecclesiasticism* which hid the religion of Jesus behind its massive organization, with its material greatness and power; a *Sacramentalism* which identified it with its liturgy and incense and forms; and an *Asceticism* with its fasting and flagellation, which narrowed its social ideal into individual holiness."

The Reformation came as the result. At first it was a rise of the oppressed. "But the Reformation was, after all, a paradox; because it came to fear the very freedom it had loosed in the world, and drew back from its ultimate implications." It soon feared the very demand for social liberty that it had released. "Nor did the Reformation work any radical changes in those mediæval elements in Christianity which had eclipsed the Gospel of Jesus from view. If anything it dimmed even more the vision of that Gospel." Dogmatism still ruled. A new ecclesiasticism was created, or continued, in Calvinism.

"But by far the most important factor in its blighting effects upon Jesus' Kingdom-Gospel is that great force which grew up in the Post-Reformation era in our modern world which we call *Capitalism.*" "Whether we accept the idea of Tawney that Protestantism came out of Capitalism or not, we must recognize that the two formed from the beginning an alliance as of really kindred spirits." The "economic system which grew up out of that era of trade, which we call Capitalism, while it may not have been created by Puritanism, found in Puritanism its strongest ally."

"Then at the dawn of the nineteenth century Capitalism found its growth and power suddenly expanded by the invention of the machine." "The effect of the machine has been increasingly to secularize all our life and push religion into the background. What Capitalism began in the distortion and obscuring of the religion of Jesus, Industrialism has made complete."

Along with all this came "the cult of patriotism," as a religion in itself. "It sets the state before the Church, puts the flag above the Cross, seeks to tyrannize over the human conscience." "The final fact remains that the Gospel of the Kingdom has had almost as little place in the mind of the modern Church as in the paganized society with which it is environed. For the Church's whole spirit and method became far removed from those of Jesus."

"The reason for the modern Church's decline is not hard to find. It was because this nineteenth-century Church had so nearly forgotten the Kingdom teachings of Jesus and His great program for His Church. It held that the Church's mission was only to 'save souls,' forgetting that souls live in bodies and in a very real world of human relations. It commanded its preachers to 'stick to the simple Gospel' by which was meant, not the Gospel Jesus preached, but that distorted message which narrowed down all its meanings to the individual life. Such a Gospel was not concerned with social questions or world peace. And so the Church had no help to offer in the ceaseless warfare in industry; nor any word of protest to utter when the World War overwhelmed civilization. Such attitudes in the modern Church show into what complete eclipse Jesus' Gospel had finally come, and account fully for the impotence of modern Christianity, which so largely failed to comprehend the Kingdom teachings of Jesus." The origi-

nal Gospel of the Kingdom "disappeared from sight," "to almost complete oblivion."

And here is where we stood, up towards the end of the nineteenth century.

Dr. Booth sees the twentieth century restoring the Gospel of the Kingdom, through two forces—the scientific spirit and the social vision. (Both of which other recent writers declare to have led the Church astray. In what they see as the disease, our author finds the remedy.) A new Bible was created, including a new or restored Gospel portrait of Jesus. "Standing again in the midst of our modern civilization He challenges it even as He did that world in which He lived when on earth; and we realize that our present order has not been built upon the foundation of His words." "When the historian of the future comes to write the history of the present era he will undoubtedly call it the 'Social Age.' For beyond all else in present-day life the social question bulks largest and its discussion is ever increasing both in quantity and intensity. And by the social question is meant that glaring contrast between the present economic and social status of mankind and its social and spiritual ideals." Socialism and Communism have arisen: "And in all this radicalism is revealed an intense ethical quality. Those who have sought these revolutions in modern society have possessed the crusading spirit and each looks upon its respective social program as a new religion. Both Socialism and Communism have distrusted or opposed the Church; and in Russia have even sought to extirpate religion. And the indifference and even the hostility of the Church to all social change accounts in large part for their attitude." "The fear and repulsion which find expression so often in Church circles as radicalism is discussed are largely due to the fact that such move-

ments seem to menace the status quo and threaten the loss of the material possessions of the individual Christian or the Church's property holdings." To such "Christians," Jesus is a "Red," as he is also to radicals who have studied the Gospels.

In the latter half of the nineteenth century, "social Christianity" dawned, in the minds and hearts of Carlyle, Ruskin, Maurice, and Kingsley. Their light also came to Gladden, Tucker, Peabody, Graham Taylor and Rauschenbusch. (Why omit Josiah Strong and Frank Mason North?) Social creeds, notably that of the Federal Council, in 1908, appeared. "All in all as we look back over the past quarter-century in American Christianity we see an enormous extension of the social gospel." Some enthusiastic preachers have cluttered the way by their want of perspective and discrimination. Personal religion was sometimes obscured. "But with all these mistakes and misinterpretations the return of Jesus and his Gospel to our modern world has been like the coming of springtime to the wintry earth."

This is but a beginning. When "we step outside these areas of home, school, and Church we find that the most powerful factors of the social order are as yet wholly outside the sway of Jesus' Gospel of the Kingdom. For industry, the state and international relations are managed without any thoughts of His teachings. Business, politics, statecraft have no place for the Great Galilean." "The first untouched area of our world is *Business.*" "Three elements have been developed in modern life by business whose effects are anti-social and un-Christian—its waste, its commercialism, and its ruthless competitive spirit." "It is inspired by one motive—the profit motive—which it insists is the only practical and workable force in our modern civili-

zation." The whole system is "illogical, immoral and un-Christian." "The corner-stone upon which our modern civilization is built is money, or, to use that Aramaic phrase that Jesus uses, Mammon. This rule of Mammon has divided men into hostile classes. Industry is dehumanizing, demoralizing and devitalizing."

While "our industrialism is defeating Jesus' great Kingdom ideal of justice, so our nationalism is destroying his other great principle of good will." Such is the world. "But now to this era in which we live, out of its long eclipse, the Kingdom of God as Jesus taught it has come back again, been recovered and set up anew." The Gospel "calls for a fourfold program for Christianity, simple to state, but tremendously difficult to achieve. The demand for a real equality of privilege for all men, economic as well as political. The change in the method of our industrial order from competition to co-operation." Finally "the world is desperately in need today of Jesus' spirit of good will."

Our author, realistic as he is, can close with a note of sublime faith. "So out of the mists that have so long obscured Him we today once more suddenly behold the Eternal Christ standing by the shore of life's restless sea, summoning us out of our lethargy or doubt to work with new enthusiasm for a better world. And that return of the Great Galilean may well mark the dawn of a new day of humanity, as His words (challenge and promise in one) fall again upon our ears—'The Kingdom of God is at hand!' "

Dr. Booth gives us no sentimental, easy-going optimism. He is as realistic as Horton or Homrighausen. Perhaps both he and they are prophets of our day. I rather think they are.

2. A ROMAN CATHOLIC VIEW

I wonder how many of my readers ever read a religious book by a Roman Catholic. They miss a good deal if they do not. I have learned much from such writers as Jacques Maritain and Christopher Dawson. I believe that one of the most significant groups in our midst today is the National Committee for Religion and Welfare Recovery, composed of Catholics, Protestants, and Jews, both clerical and lay. As the chairman of its Administrative Committee, I often sit with men like Father Michael, George N. Shuster, and Rabbi Pool. We do not discuss our differences, nor seek some common denominator, but we find a highest common factor in our spiritual interpretation of human life. On social issues, we Protestants ought to be as familiar with *Rerum Novarum* and *Quadragesimo Anno,* as with our Federal Council's Social Principles.

In FIRE ON THE EARTH, by Professor Paul H. Furfey, of the Catholic University, we have a book worthy to be read by every Protestant pastor or layman.

It describes the principles and spirit of a new Catholic social movement. Now a Catholic writer is always definite about his sources and the first words of this book are: "In the present acute social and economic crisis, we Catholics turn naturally to the Church for guidance." Professor Furfey admits that Catholic social thought, as it exists, is hard to define. "This is in sharp contrast to the social thought of, let us say, the Communists." "We know not merely what objectives the party has in mind, but we also know exactly how the members hope to reach those objectives." Catholics, on the contrary, lack a definite theory of society, or of political economy, or on international relations. Professor Furfey reminds us Protestants that "this diver-

sity at least shows that Catholics do not live in an intellectual bondage from which freedom of thought is excluded."

Our author's effort is to show Catholics how they may reach such theories. "(1) We shall find unadulterated social thought in the well-known *sources of Revelation,* Scripture, and Tradition; and also in the dogmatic decrees of the Church, the official and authoritative utterances of the Sovereign Pontiffs, the decrees of Roman Congregations, and the declarations of the bishops and the theologians accordingly as these latter reflect in their respective ways and degrees the teaching of the Master." "(2) If we wish to see ideal social Catholicism in action, then we should turn to the lives of the saints." But "we must arouse ourselves to a much higher pitch of enthusiasm and we must attain a much more vivid faith, before our Catholic social action attains the level of the saints."

Given the author's background, he declares that "Catholic social action if it relies on the supernatural strength of grace and prayer, the life of faith, can laugh at a modern Stalin or Hitler, just as it could afford to despise a Nero or a Diocletian in the early days of the Church." We must first of all have a "supernatural sociology."

Catholic social action "must be lived out on the supernatural level." The question is, however, how may this be related to everyday human society? We must see the difference between "Christian charity and a merely human philanthrophy." "It is utter madness for us to throw away our birthright and to imitate a philanthropy whose basis is a purely human knowledge of the poor, gained only from scientific observation, and whose methods are the mere expedients of a modern scientific social work."

A "naturalistic view of the state is contradicted over and over in the New Testament." The "Kingdom of God" means that we are bound to the mystical body of Christ. "If the fact of the Mystical Body constitutes an intimate bond between Christ, the Head, and ourselves, the members, it must also unite us most intimately with each other." This carries us far. The "false distinction between charity toward individuals and charity towards nations, has gone so far that we actually regard as virtues in international relations those very acts and attitudes which we recognize as vices in our personal relations." All the sacraments bring us into relation with the mystical body of Christ, but "the most important in this respect is the Holy Eucharist." "If we participate in the Mass as we should, following the prayers either word for word, or at least in spirit; if the members of the congregation realize that they are doing together the most intimate thing in their lives, if they participate as actively as possible,—perhaps in a *Missa Recitata*—then there is no longer room for the individualism which separates nation from nation, race from race, and class from class." Thus, in the Catholic Church the Liturgical Movement is not only worship or awe. It "has become a rallying point for those who are enthusiastic about the new social charity."

Professor Furfey, over against this, discusses "The World" as it is. He finds the "Kingdom of Satan" among the so-called successful men, some scientists, among the dominant classes, the privileged. He repudiates all compromise; "if we try to defeat the world with its own weapons of human prudence, we shall surely fail. If we put our faith in the Cross, we shall surely win."

"The war between the Kingdom of God and the Kingdom of Satan is primarily internal. It takes place

in the conscience of the individual. Yet, as we have seen, the struggle has a social, and therefore visible, aspect." This "implies that in a well-ordered society, the state would aid the Kingdom of God, and His Church, which is the visible aspect of that Kingdom." (Note the order of primacy. Also that "state" is not capitalized.) Again "in a well-ordered society, the state should coöperate with the Church." (Not vice versa.) The author believes that "even in America the state cannot be excused for its failure to recognize in a more vigorous way its religious obligations." What shall Catholics do? The state is in many ways an ally to "worldly men." The only way to restore the state to its true function is by "political action," difficult as this may be. While we differ widely on social issues (Child labor for example), "there still remains our program of personalist action and this is the real heart and soul of all Catholic social and political action." There is in this book no timid shrinking from idealism. "We shall try to reform the evil institutions of our day; but if we completely fail in this, then we can still emulate the example of the early Christians. We shall not be discouraged, because we know that the power of the state over us is very limited."

We can "bear witness," first by determining what we do believe, i.e., Catholic dogma. We can make "a careful study of the sources of Revelation to discover the social doctrine which they contain." But we must go farther; "to carry conviction, our doctrine must have a certain quality of intensity, a certain force, and an eloquence beyond the mere literal meaning of the words." "Suppose we were not afraid of being called unpatriotic and therefore dared to preach the Church's full doctrine on war." We can rely on the Grace of God and on prayer. We may refuse to participate in

unsocial practices. "To take an example, all Christians must acknowledge that capitalism in its modern form is evil. That is to say, that our modern economic system is shot through with injustice. How deeply, then, can we participate in the modern business world without coöperating in the social injustice which has been so roundly condemned in recent Papal documents? The same question might be asked in reference to every other form of injustice. How deeply can we involve ourselves in the life of modern society without coöperating to some degree in the racial injustice, the militaristic nationalism, the class warfare which characterize our times?" For some, at least, an "attractive possibility is the establishment of Catholic village communities. Such village communities would consist of lay people of both sexes, both single and married, with only those priests and religious who would be necessary to serve their religious needs. These people would live a purely lay life with no vows and no extra obligations beyond the obligations of fervent lay Catholicism." There are vocations which we may shun. "The salesman may resolve to sell goods only when he feels that they would be useful and beneficial to the customer." "When we preach caution and counsel moderation, we are not following Christ. We are following the world, and we are following the world because we are secretly afraid of the world's contempt."

And now we are brought to "The Pragmatic Test," and Professor Furfey comes close to the firing line of the so-called "red-baiters." "Supernatural sociology frankly breaks with the world, that is to say, with dominant classes which rule present-day society." Moreover it "is not important that our social doctrine may appear unworkable to human judgment." "We shall therefore place side by side the two systems of social

thought—the materialistic system which does not take the supernatural order into consideration, and our own system which considers this supernatural order the deepest reality in the universe." "Supernatural sociology would abolish the system of competitive individualism." "We propose an economic system which shall be corporative." "Such an economic system would be absolutely different from Communism, from Fascism, and from our present exaggerated Capitalism." The present form of Capitalism has outlived its usefulness. Our very self-realization must be social.

This is a brave, spiritually motivated, uncompromising book, and while we need not defer to its reliance on Catholic dogma, it is valid because it seeks a social order, free from our modern secularized life. We may share the author's conception of life in spiritual terms and not be afraid to put religion in first place, especially above the state, which has become the symbol of a materialistic, mechanistic, and at best humanistic social order. Here, again, we have a social leader, holding closely to those spiritual sanctions, the loss of which our crisis theologians so bitterly deplore.

III

GOD OR CAESAR: THE CRISIS OF CHURCH AND STATE

*One memorable day in 1933, I sat for an hour with Adolf Hitler, while he outlined his theory of the relations between Church and State, in which he affirmed their identity, but in terms that implied the sovereignty of the latter over the former, excepting only the Church's "confession." And the impressive thing was that in him the State was personalized. But little did he realize that it is the very "confession" of the Church that reverses his order of supremacy in national life.**

I. THE CONFLICT IN CONTINENTAL EUROPE

Dr. Adolf Keller, a profound scholar and persuasive preacher, has, in my judgment, done more for the ecumenical movement than any living man, and especially as an interpreter of European Christianity to America and of our ideals to our brethren across the seas.

His Beckly lectures in England, CHURCH AND STATE ON THE EUROPEAN CONTINENT, is the clearest and most up-to-date exposition of this burning issue that has appeared, both as a factual and philosophical study. Dr. Keller has remarkable facility in treating practical issues in the light of his background of scholarship and understanding.

* See *The New Church and the New Germany:* A Study of Church and State, by Charles S. Macfarland. Macmillan, 1934.

Continental nations have, since the war, transformed their social ideals, ideas, and systems with breathless rapidity and are still doing so. Not only this, but there has been a "mysterious transformation of our whole inner world, of the soul of the Continental peoples, of the Self in its deepest needs and loftiest aspirations." There has been no holy ground where men might find asylum; neither in law nor religious faith. "God Himself, who dwelt quietly in human hearts for centuries, is on the move, and the Devil is busy." Political, economic, social, moral and religious security no longer exist in many nations. Still more "the religious man is no longer so sure of himself, of his religious heritage, of his faith, as he was ten years ago."

Dr. Keller's penetrating mind, however, sees prophetically that "man is never nearer God than when he has lost everything on earth in which he had put his confidence." That is the striking thing about this book: like the Psalmists, the author turns constantly from the despairing view of man to the eternal light in the hills. All of these revolutions are, in their way, religious; "took birth in a mystical atmosphere, were carried through with a mystical or even religious faith in man's creative life, and inspired the masses with the hope that a new and better society was emerging from the chaos, and that a new and better man is possible in this society, because a new soul has been born in the earthquake of revolution."

In them all we have the emergence of a new State, which "stands like a fortress of security, might and authority." "It has a sinister ubiquity in all spheres of the outer and inner life of people." The Church is confronted with a "nearly almighty State." The conflict goes deep, it is a "struggle between two philosophies of

life, two metaphysics, between the *Logos* and the *Mythos.*"

The leaders of the State are not men of superior creative intellect. Their strength is in their intuitive power. Dr. Keller penetratingly raises the question: Is all this "a new descent of the Holy Spirit, or only a new man-made religion which is asserting itself through political upheavals, social transformations and new life-ideals?"

While the social and economic forms of this new State vary widely there is "the general trend in the psychology and faith of the revolution against individualism, subjectivism, liberalism. All these are considered as sworn foes of the State as well as of the Church." The distinctive feature of the psychology of these revolutions is "the will to power." This is felt everywhere, either directly or indirectly; "there is no happy island left untouched."

The author, of course, takes Russia, Italy and Germany as the typical cases. "The really great and specific myths of the Continental revolutions arose in the Bolshevist, the Fascist and the National Socialist movements." We "may see in the fascinating power of such a myth over a group, in the obedience which it commands, a part of that natural religion which is in man, *anima naturaliter religiosa* (not *christiana*)." There is the myth of the proletariat, with its mythical element of the class struggle. The State itself has become a "mythical divinity which, like God, has the right and might to lay a totalitarian claim in its subjects; to impose upon them a new philosophy, a new faith; to organize the thinking and conscience of its children." "The myths hold the imagination of the revolutionized masses under a magic spell." They have taken such possession of men that "one may ask where there is still a place for

the *Logos* of the Gospel in the midst of "this *chiaroscuro.*" What we have thus is not an anti-religious movement, but "an overthrowing of the dominant hierarchy of moral values, in the birth of a new religion." "From this point of view, we see the greatest varieties and contrasts, contrasts so strong that, in spite of a superficial resemblance in methods and structure, these revolutions seem to be rival and even hostile forces." Indeed the new builders often criticize the old State as bitterly as they do the old Church.

We find a new conception, or new conceptions, of man. "In the Bolshevist anthropology, man is nothing more than a natural being, a bundle of instincts and experiences held together and developed by his inborn natural egoism, which uses the intellect for its own purposes." Thus is scented out the sin of Christianity in its neglect of man's social and economic needs and of a God who is supposed to have guided the Church. Nevertheless "there is a natural and logical tension between Christianity and any conception of life which reduces man to his biological and economic nature. There is a natural and evident incompatibility between the claim of a totalitarian State and the absolute claim of the Sovereignty of God."

Unfortunately enough, the implication of the Church in the Czarist state and capitalistic society; Christianity's indifference to justice now on earth; its superstitious opposition to science; all these explain too much of the *Leitmotiv,* and have led the Russian State to oppose every religion, except its own.

Fascism goes at it differently, but again, in Mussolini's words, " 'The doctrine of the State is, fundamentally, the expression of a philosophy of life.' " He goes on, however, to part from Bolshevism; it is " 'a spiritualistic conception of life.' " Fascism claims spiritual

values. But, finally, nevertheless, " 'Everything is real only in the State; and no human and spiritual ends, not even liberty, can be realized outside the State. In this sense Fascism is totalitarian.' " Here is where the Church confronts this philosophy and will come into just as sure a conflict with it as with Bolshevism. Thus far we have two hostile philosophies in conflict and both in conflict with the Church. Both these forms of the State proclaim "a myth of a totalitarian omnipotent State, which cannot be brought into inner harmony with the message of the sovereign God." Moreover Fascism is an absolute and therefore has a religious or metaphysical character. Dr. Keller evidently does not believe that the present concordat between the Pope and Mussolini can stand very long.

Next in Dr. Keller's study, we have National Socialism; with its conceptions of; 1. *Wesenseinheit* (natural unity in nation). 2. Its race-doctrine. "Race is the outward aspect of the reality of which the soul is the inward aspect." 3. The State is summed up in a man, the *Fuehrer*. Of these, the two on which the Church faces conflict (to the death, I should say, of one side or the other) are the racial ideology and the totalitarian state.

National Socialism proclaims its basis of "positive Christianity" and then evolves two doctrines which destroy the very foundations of the Christian religion.

Dr. Keller goes on to reveal both the likenesses and differences in the revolutions in Spain and Austria and then asks "What remains of Democracy on the continent?" Socialist and Communist attacks on democracy have led to Fascist reactions in some countries, so that the democratic ideal fights on two fronts. "The Fascist and National Socialist criticism accuses democracy

of being a mere abstraction, or even a lie." It never was a reality.

Just what he may mean I do not quite know, but Dr. Keller concludes that, in view of the secular development of democracy, its connection with Christianity is lost and that "it is becoming clear that our citizenship is in heaven, not in this or that form of human society."

We are next led, on the basis of these historical facts, to a discussion of the relation between Church and State. Like all questions of institutional relationship, the frontier is the problem. This involves the definition of religious liberty and the translation of this into legal terms. The author describes the three general types; the State Church, the coördinated system and the forms of separation between the two. We see how these exist in the several countries, some of which have found a "certain balance between the sovereignty of the State and the desire of liberty in the Church." This study is clarifying in its revealment of the differentiations in forms of both State and Church, depending on temperament and on views of both religion and government. Dr. Keller shows the historical development which has led to these several forms of relationship. He brings to bear both his historical sense and knowledge and his philosophical mind. He concludes that we need the current study of the Universal Christian Council for Life and Work, "because the Church problem in these revolutionary countries has become a world problem in which the social as well as the ecclesiastical and theological problems are at present focused."

The Church policy in these revolutionary states is analyzed, and Dr. Keller sees a possible glimmer of hope in the recent indications of change in Russia and an effort for a solution in Italy. Germany, of course, is where the issue is most acute. "Frontal and side at-

tacks on the spiritual principles of a confessional Church have called forth a resistance which the State has not hitherto been able to overcome by its secular methods." (I am happy that my own prophecies in 1933 have thus far been largely fulfilled.)* "The Evangelical Church rejects, not the National Socialist State as such, not the *Fuehrer,* not its general policy, nor the visible transformation in the spirit of legislation, but its philosophy, the State theology more or less identical with a natural theology whose place in Christian doctrine has become controversial today."

In general "the Church has been able to resist the influence and power of the State, even its deadly embraces and secular temptations, wherever she has remained conscious of her origin, her message and her Divine task. Where she has adapted herself finally to State and world, where she has asked for citizenship of this earth, she has lost her distinctive life." In France the Church has had a "moral and religious victory." In Russia "the great danger for religion is not violence and persecution so much as the anti-religious education of the young generation." In Germany "the national revolution was paralleled by an ecclesiastical revolution." The various evangelical groups within the Church took up the defence of the Church against this ancient enemy, but the traditional notions and methods of Church policy were inadequate for this struggle. Here the Church has a threefold conflict: with the State, within itself and with modern paganism. Karl Barth, Dr. Keller thinks, was the one man who grasped the situation. He "saw that a revival of theological thinking was essential if the Church was to be able to resist a pagan or semi-Christian natural and national religion, and religious State ideology or State theology." This

* In *The New Church and the New Germany.*

re-thinking is described and the author believes that its manifestations "are landmarks on the way which is leading to a rebirth of the Church of the Reformation." A recent synod declared that the following principles must be embodied: "No Church without a confession of faith! No Church government without confession! No peace between confession and heresy, and therefore no room in the Church for various 'groups' of differing theological or religious tendencies!" The author believes that "such a conception of the nature of the Church would mean the end of a comprehensive people's Church and open the way towards a confessional Free Church."

Meanwhile "the re-thinking of the Church is paralleled by a re-thinking of the State by Protestant theology in all quarters." On this the Church is split. The State is tempting it to compromise. Dr. Keller tells the German brethren that "the theological re-thinking of Church and State and their real mutual relations, the act of faith which trusts in the Word of God, are the only weapons of the Church in her struggle for independence and for self-reconstruction on the basis of faith. The final test of this act of faith is not subtlety in making theological distinctions or wisdom in Church politics, but courage to oppose the race policy of the State and readiness for the sacrifice which would be needed if State subsidies were to be discontinued." But "what we may call chaos and hopeless conflicts are the pangs in which a new Evangelical Church-consciousness is being born. These struggles are a first stammering answer, given by the German Evangelical Church for the first time in her history, to the all-important question: The Church of Faith—to be or not to be?"

In his closing chapter Professor Keller calls the Ecumenical bodies to the cause. "The Ecumenical

Movement is a new humility of the Churches, which consists in the fact that they are recognizing that they can no longer persevere in a shut-up denominationalism, each part alone by itself, and are setting or seeing, above the Churches, Christ the Lord, who alone, in the present struggles, is adequate to overcome the demon of this world. In the controversy with the State, they know that they have to struggle, not with flesh and blood alone, not with political parties and corrupt leaders, not with law and violence, but with principalities and powers which would overwhelm the little flock but for the presence of its heavenly Shepherd." "In the meantime, the way to handle our differing conceptions of the Church and the Gospel is to be found in that genuinely oecumenical *consilium evangelicum: in necessariis unitas, in dubiis libertas, in omnibus caritas!*"

2. A RESULTING NEO-CHRISTIAN METAPHYSIC

In 1933 while outward events indicated little of the philosophical background of what was taking place, it was not difficult to see that the German mind was at work as I conferred with Dean von Soden, Rudolf Otto and Heinrich Frick of Marburg; Wobbermin and Hirsch of Göttingen; and Karl Barth, then of Jena. As I said in my book in prophecy of the future: "Volume after volume will set forth differing concepts of the relation of Christianity and Church to nation and nationality, to state and theories of state. The discussions will fathom the deeper theological implications, will reanalyze the nature of the Church and go back to the fundamental character of Christianity and of religion itself." It will be "dialectical in tone and method."

My associate, Adolf Keller, shortly after, in *Religion and Revolution,* took the same ground and in his

current volume *Church and State on the European Continent,* tells us that "the national revolution was paralleled by an ecclesiastical revolution" and that the conflicts "are the pangs in which a new Evangelical Church consciousness is being born."

At the very moment (January, 1934) while I was writing, a volume was being written which was fulfilling our prophecies; GOD TRANSCENDENT, by Karl Heim of prolific Tübingen, which now appears in a translation by Edgar P. Dickie and Edwyn Bevan. That this new "foundation for a Christian metaphysic" has gone beyond a third German edition indicates its value for one who wishes to understand the "new reformation" in Germany.

When Frick's *Deutschland innerhalb der religiösen Weltlage,* and Justice Simons' *Religion und Recht* appeared, I got out my lexicon and was enlightened as to Germany's "new theology," (quite different from that of my student days).

Political revolutions do not follow philosophic systems. While they are always simultaneous, we discover the philosophies after the events. No one in Germany knows less of what is taking place in the Church and State conflict than Adolf Hitler. He does not realize the truths expressed by Keller that the Christian's "citizenship is in heaven, not in this or that form of society," and that "it has always been in times of crisis that Christians have most positively demonstrated that the Kingdom of their Lord is not of this world."

Thus, once again, in theology, the German mind is productive. Barth was first heard from theologically. As the translator of Heim says, there is "a notable difference of character between the two men. Barth is the prophet, shaking men's hearts by a language which is often defiant and violent in paradox. Heim is the

thinker who from the quiet of his professional study brings home to men's minds and consciences the vital importance for life of God's call for decision." And this is true whether or not we either accept or understand Heim's neo-metaphysic, of which the volume in review is but one of four. If Hitler knew what Heim is trying to say, our author would be in exile, even though he does not, as Barth does, apply his philosophy in the way of opposition to political Germany. Nor can one yet determine how far Heim's popularity (when I was in Germany in 1931 he was lecturing to seven hundred out of the thousand theological students in Tübingen) has been dissipated by Rosenberg's blood and race philosophy. In his preface Professor Heim asserts his intention to "pursue a process of thought, apart from the turmoil of the day." He has doubtless come as near doing this as is humanly possible.

The author also sees the magnitude of his task; "once again we are thrown into the thick of a religious war, compared with which those of former ages were merely unimportant skirmishes." In all that is going on "we see something more than a conflict between Germany and her political opponents." He understands the Russian menace clearer than does Hitler; "for it is only if there is no God (if, therefore, the world is not divine creation but material for human technique to shape) that there is any possibility of dealing in the Russian fashion with the primordial relations of human life, of ordering the organic unity of the family and the marriage tie with reference solely to the demands of technical science. Should it be the destiny of Germany to stem the world-movement directed from Moscow, then it is not enough to intercept the annihilating attack by a living wall of our bodies: it is not enough to rely on a people's rising en masse to assert its own national exist-

ence." (As I write this review Hitler is threatening this kind of attack.) "To the disavowal of the Creator, from which Bolshevism derives its enthusiasm, we must oppose the belief that God is. Otherwise we are lost."

Heim does not see the united Germany proclaimed by Hitler (even I could see the shallowness of Hitler's assertion when I talked with him in 1933). He sees two ideals of humanity over against each other, not just between Germany and Christendom, but "two interpretations of life stand opposed one to the other, within one and the same national movement, with the same set of people all equally ready to give their lives for the same principle." "On one side they say: Complete devotion to Germany is possible only if Germany is the ultimate, behind which I cannot go, either by thought or by will, and above which I can find no higher aim." "The others say: Precisely the opposite is the case. Devotion to a finite reality, even though it be the highest finite reality, can never be the real thing—never, if this finite thing is the ultimate, and beyond it there lies for me only nothingness. Real devotion is possible only to a reality which is eternal and absolute."

Both Alfred Rosenberg with his ultimates of Race and Blood, and Ernst Bergmann with his nationalization of the Christian Church, deny any reality to the idea of God. At the same time, moreover, they dispose of the realities of their own ideas. "If this whole question concerning the ultimate reality is set aside, if our idea of God and our reverence for Him have no corresponding object in the real world—nothing, that is, which would still be there if our race had never been—then the German people ought, in fairness to their reputation for honesty and thoroughness, to renounce the attempt to surround their racial struggle with a nimbus of religion." Bergmann's God, which he defines as

"belief in the might of the German People," leaves the German cathedral a ruin. "It is very different when the division-line between the immanent and the transcendent world is recognized as valid. Then all high self-devotion and all genuine seriousness are anchored in one all-transcending Reality beyond. There is then no proper nationalism which is not rooted in faith in the Creator. I can consecrate myself to an earthly reality only if I know God has ordained it and will sustain it." In this conflict "we observe, therefore, that there are two contrasted theories, two interpretations of reality, two religions, and two explanations of our existence between birth and death. Between these two standpoints every bridge of mutual understanding is broken down." "Men of the two camps can never reach any real unity, even if they are fighting side by side for the same earthly gains."

Thus we reach the title of the book, "God Transcendent," the existence in the universe and human life of an "omnipresent Reality." "The question at issue is whether one side is right in drawing the dividing-line between the immanent world and the transcendent, or whether the other side may rightly ignore this line or obliterate it, and so bring the whole of reality on to one plane." There are two standards of value; "between the worth which my life has in the eyes of the world, and the worth it has in the eyes of God." And while the author does not say so, it is upon this that German Nationalism itself stands or falls. This is the problem of "God or Cæsar" in the land of Luther.

One can do little more than outline Heim's argument. The author assumes the modern view to be that of an "infinite universe." He asks what our faith implies when we speak of "the transcendence" of God. Confining ourselves to our world of experience, do we mean

that it is like or different from our intramundane relations?

Our use of the word "boundary" or "frontier" has two meanings, one relating to "boundary of content," when, within one space, different contents are mutually restrictive. The other indicates "boundary of dimension," between two infinite spaces.

Professor Heim's distinctive philosophical characteristic is his theory of dimensions, in the search for Reality. "The structure of a 'space' cannot be discovered by inductive observation. Experience is never possible until we already have a 'space,' within which the contents of experience can be arranged. Hence the structure of 'spaces' presupposes a particular mode of cognition, which must be distinguished from the experience of contents."

The demarcations which determine the "I—Thou—It" world are boundaries, not of content, but of dimension. The meeting place between *"my objective world"* and *"thy objective world"* is dimensionally conceived. It is a relation between infinite spaces, related to "some one content," "at which awareness of the existence of one space comes about within the other," to be known only in dimensional thinking. The same is true in the relation between the "'I' world" and the "'It' world." They belong to one consciousness-space. That there is an Ego, correlative to the objective world, is not subject to "observation" or "logical inference," but is conceived only by the dimensional mode of knowledge. There is no boundary of content between the "I" and the "Thou"; they meet dimensionally.

We are now face to face with the question: Can we express this *Beyondness of the omnipresent God?* We are outside our intramundane thinking. God cannot be thought of as objectively above or outside our world.

When we ask the *Why* of things we are either led back to some *prima causa* arbitrarily selected, or to the infinite totality of endless causation. The characteristic feature of "God Transcendent" is that He is beyond these antitheses. God stands over against our world as *"Something Wholly Other."*

God, the giver of all existence, cannot be apprehended by our forms of thinking. If God is a reality "then it is impossible for us, by any observation and thinking of our own, to reach what He is and what He wills." (Our author thus leads us into complete agnosticism, or back, as our only alternative, to Kant's *Das Ideal einer Substanz, welches wir uns selbstschaffen.*) In dimensional thinking, "as soon as the question Why? is pressed home, we are shut up to two possibilities, as between the two rock-walls of a narrow pass, namely Idolatry and Pantheism. A third possibility is inconceivable so long as we are confined to the dimensional sphere to which all our experience has reference." In our mode of thinking, God is "inapprehensible, inconceivable, unimaginable."

But Professor Heim does not leave us there. With Barth he tells us that we may know God only by and through his own *revelation.* We are with the Athenians before the "Unknown God." Whence then comes revelation? Professor Heim closes his book in these words: "Paul was come to bear witness concerning a Leader Who could show the way, as none other than He could, to this Great Unknown."

National Socialism's humanistic philosophy falls before Heim's "God Transcendent." "There is no authority rightly exercised which is not authority in the name of God." The "Leader" to whom this volume is but an introduction is the Jesus whom the Nazi religionists hold in either contempt or pity.

Now, of course, the great scholar of Tübingen has only told us what we have felt to be conscious knowledge. In a real sense he brings us to conclusions to which many of us came, when, forty years ago, we read Ritschl's *Christliche Lehre,* and Schleiermacher's *Reden ueber die Religion,* even though some of my German friends, including Heim, may shake their heads at this assertion.

As we have previously observed, if German theology follows Heim, and if Heim follows Jesus, National Socialism will have had its day and Karl Barth will return to Jena without subscribing to the professorial oath of fidelity to Hitler, for his refusal of which he is in exile. Heim's God and Hitler's "leadership" can never be reconciled in the German mind, if and when it is extricated from the intellectual and psychological confusion of post-war (or is it pre-war?) Germany, now worshiping an idol with feet of iron and clay, but awaiting the stone "cut out without hands." The Christian *Logos* will yet prevail over the Nazi *Mythos.* I am surer of this now than I was in 1933, even though events in the interim may not seem to justify the conviction.

3. "CHRISTIANITY CONFRONTS COMMUNISM"

In a compact volume, with this title, Professor Matthew Spinka gives a handbook which should be of great service to pastors and laymen, especially some of the latter. The greatest change produced by the war is the social upheaval in Russia, the history of which is recorded in simple and understandable outline. One can readily see why the appeal of Communism secured a response by war-weary soldiers, long-suffering peasants and industrial workers.

Likewise the weakness of the Russian Church, in its

stand against anti-religious forces, is made apparent, when it was subjected to the clear-cut policy in communistic philosophy. State support was taken away, education completely secularized, and the Church itself divided. This accomplished, it was not long before militant atheism became regnant and was incorporated into the "Five-Year Plan" for social reform, by a government so determined to impose its will on the peasants as to organize a famine in 1932-1933, to secure control.

A new culture came into being. It controlled all avenues reaching the people. The teaching staff of the schools was "converted into a one hundred percent atheistic group." The result is that "the youth of the Soviet Union is enthusiastically devoted to the ideals of Communism."

Dr. Spinka charges that Litvinoff, when securing recognition of the Soviet government by the United States, did not make a frank and honest statement of the laws regarding religious liberty.

Propaganda is forbidden to all except anti-religious forces. Christian laymen lose their jobs. If their children attend Church they are likely to be expelled from school. There are villages and cities in which all churches are closed.

The army and the trade unions carry on anti-religious propaganda. During the last decade twelve hundred such books and pamphlets have been published, with a circulation of forty million copies. On the other hand there are but fourteen religious journals, with a total circulation of sixty-two thousand. Religious books are construed as propaganda and therefore none can be published.

"What, then, of the future of the Russian Church? If the Communist regime continues in power, then there

is no future for any organized form of religion in the Soviet Union. But real, inward, spiritual religion cannot be destroyed as readily as its outward organization. It would be a shallow view to hold that the millions who are still faithful to their ancestral faith have done so from meaningless habit or from mere traditionalism; men do not suffer and die for something which has no meaning and value to them. In fact, the Church has once more learned what it is to be purified by the fires of persecution and to earn the martyr's crown. When people die for their religion, can anyone say that their faith is dead?"

Our author believes it to be no exaggeration to say that "since the Diocletian persecution, there has never been such a concerted, determined, and ruthless attempt made to sweep all religion off from the face of the earth as at present." "It must be stressed that Communism is not merely a revolutionary economic theory, but a consistent view of life, or a philosophy in the sense of a guiding principle of life. Although its economic theory is fundamental to all else, Communism is by no means limited to it but uses it as the basis for a new world-view which determines the Communist's attitude toward politics, art, literature, religion, morality, education, and even play-life and amusements."

The worker's allegiance is to his class and in Russia his class, being in power, is the nation. Professor Spinka gives a clear outline of the communistic ideology, dialectical materialism, and shows why, by its philosophy, it does and must reject all religion. "The function of religion is to lull the exploited worker into a passive acceptance of his unjust lot, in the hope and belief it is the will of God that he suffer in order that in the life to come he might be rewarded for the hell on earth with the joys of heaven." "Hence, Marx de-

nounced religion because it nullifies and enfeebles the worker's will to struggle, dampens his revolutionary ardor, and prevents him from overthrowing the system which keeps him in slavery."

To those who claim that Christianity should make a friendly approach to Communism, he quotes J. F. Hecker (once a sympathizer with Soviet Russia). " 'It is necessary to condemn categorically, as the worst type of popery, every effort or approachment of Christianity to Communism. Religion must be rejected for good, without reservation and camouflage.' " "Communists are not interested in reforming Christianity." "In fact, if Communists hold it a matter of principle to reject all religion, the better that religion is, the more they should oppose it."

Communism, nevertheless, has itself become a religion—"an atheistic-humanism." It is a "missionary religion." It has adopted the old Inquisition. It abjures Christianity and its ethics and moral principles.

But what can Christianity do about it? First of all, face the situation, as we have not done. "Christianity stands for no mere partisan or class loyalties; if higher and lower loyalties conflict, it holds that it is better to obey God than man. Christian Churches, as has already been explained in the definition of their rightful task, should not identify themselves with any party—either proletarian, capitalist, socialist, fascist, republican, or democratic—for they must remain above all parties, although without sundering their organic connection with the whole of society." "Christians are committed to the way of love, the way of the Cross, as the redemptive force of society; and they would betray the principal method of saving men and society as advocated by the Master if they abandoned it." "A Communist, on the contrary, professes good will only in

respect of his own restricted group, his own class, and frankly affirms ill will toward all the rest."

"Christianity regards this excessive subordination of the individual to the group as a backward step in the moral progress of the human race—from personal responsibility for one's own actions to the group mind, the herd instinct, which shifts moral responsibility to the group. This seems to be, in the last analysis, the ultimate ground of rejection of Communism; its strict regimentation of all life—economic, political, cultural, religious, and social—its imposition of the dominance of one class upon all others, and the use of ruthless force in crushing out every vestige of opposition. Against this, Christianity stands for the highest development of each human soul; an essentially free, democratic system of political, economic, religious, and intellectual life; a coöperative social order based upon good will rather than upon tribal ethics; and an order of society in which all classes shall possess vocational autonomy and industrial democracy. These are the ultimate issues."

But we must go much further. "If Christianity found it necessary to reject Communism because it makes class interests so predominant as to deny and suppress the just demands of the individual, it must likewise denounce those aspects of Capitalism by virtue of which a small group of individuals wields preponderant economic and political power at the expense of the whole society. No system which is destructive of human values in order to enrich a minority group out of all proportion with the rest can be regarded as Christian." Quoting Berdyaev, Dr. Spinka believes that "the only thing to pit against integral Communism, is integral Christianity: not rhetorical, tattered, decadent Christianity, but renascent Christianity, working out its

eternal truth towards consistent life, consistent culture, consistent social justice."

It should perhaps be said that while Dr. Spinka gives us a convincing statement of the menace of Communism, he might well have said more about the weakness and perhaps even the menace of the old bureaucratic Russian Church and still more about Christian laymen whose intransigence is doing so much to foster Communism. There are also Christians who are secularizing human life, without any atheistic philosophy. But maybe all that belongs to another book for which our author has given a sobering introduction.

4. CHURCH AND STATE IN CONTEMPORARY AMERICA

The Federal Council of the Churches of Christ in America has given the American public another most timely study in CHURCH AND STATE IN CONTEMPORARY AMERICA, prepared by William Adams Brown, in association with a committee appointed by the Council. Like Dr. Leiper's volume, *Christ's Way and the World's*,* it is a source book for the Universal Christian Council for Life and Work and its coming Conference at Oxford.

This volume differs from other previous studies, in its treatment of the differing philosophies of life which are back of the conflict of Church and State. The liberalism of the nineteenth century is at a discount and democracy is under attack in both Church and State. In two new religions, Communism and contemporary nationalism, two basic presuppositions are challenged; the universalism and the theism of Christianity. These two hostile forces have a common factor in the totalitarian state, which in Germany is exalted as man's highest ideal.

* See page 112.

There are parallel phenomena also in democratic countries, in secularism and in state-inspired public opinion, with Fascist methods taking the place of the parliamentary ideal. Even in the United States the right of the Church to pass independent moral judgments is not likely to pass unchallenged, as for example on the question of war. On such issues there are, however, divided forces in both Church and State. The problem is world-wide, the underlying issue being that of determining the social responsibility of the Church, defining its consensus of judgment and creating the agencies through which it may be expressed.

Dr. Brown sets forth the interests which Church and State have in common and the differences in their natures and spheres, on which, however, the members of neither body are entirely agreed. The issue is that of social authority and its use, causing in many parts of the world today resistance of Church to State.

Looking back to history, in the first three centuries, we had in the Church a minority group openly hostile to the State; in the period from Constantine to the Reformation, they were partners; then the period when they were parallel institutions in national areas and the modern era, in which the Church is a free body within the State.

Both Church and State are social agencies for accomplishing the divine world purpose, but "we are trying to manage the affairs of a world which has become . . . international, with methods that were appropriate to a society which knew no higher sovereignty than that of the individual nation." Of course that meant war. Today we have two contrasted views of sovereignty facing each other, the human and the divine.

The consequences are that we find men divided on the question of social sanctions, whether religious or

secular; on the agencies of government; on the question of the use which State and Church are to make of their authority.

We go back again into history to witness how the separation of Church and State came about in America; their relations under the federal Constitution; the differing interpretations that have developed among the Churches as to their social responsibility and the points on which Church and State meet today, mainly on education and taxation. The question as to the Church and legislation is unsolved.

One difficulty lies in the fact that there are divergencies among denominations in their prevailing attitude to the State. These are lucidly described. There is, nevertheless, a common fundamental judgment among Protestant bodies in their attitude to the State and on the subjects on which they deem it appropriate for the Church to take action. But, even in the denominations which feel responsible for the exercise of political influence, there are wide differences as to when, where, and how far.

The main divergence in Protestant bodies, is that of Lutheranism, but here it varies among the four Lutheran groups. The theory and practice of the Roman Catholic Church, of course, stand by themselves, and yet it "accepts the traditional relation of Church and State in this country as a satisfactory working arrangement."

Our study now proceeds to the agencies for finding and expressing the Church's social responsibility, the chief of which are the Federal Council and related agencies. A survey of the attitude of the public to the Council "confirms the conclusion . . . that the real issue to be decided is not one between Church and State as such, but between different views of the function of

State and of Church in which men of differing social and political philosophy are found," in both State and Church.

Next we have defined for us the differences between Protestant and Catholic approach, the principles on which Protestants are agreed, where the ways part and some of the conditioning factors. Karl Barth and Kirby Page, for example, are at two extremes on war. Dr. Brown and his colleagues seek to discover the principles which determine Protestant social and political activity and their bearings on religious education and on political practice. The Church's authority is religiously motivated. Its responsibility is "co-extensive with all life." It may speak only when there is substantial agreement among its leaders.

The Federal Council's experience is "particularly instructive." An important note is struck in the statement that the seminaries, in this area, have been "conspicuously at fault" by their inadequate instruction.

But we must look beyond America to our relation with the Church Universal, and our chief ground of hope is that the churches of the world are still thinking together, as they did at Stockholm in 1925. The one basic question is the claims of the totalitarian state to dominate all human life, even religion.

We have three alternatives: to evade responsibility; or we may offer our own solutions and try to win the State to them; or we may accept responsibility for holding before the State the Christian ideal of a brotherly society as we increase our faith "in those spiritual realities and values which are the common possession of the race." To do this we must not preach unity while we practice division. Nor can a complacent acceptance of conventional Christianity avail.

My mind goes back to the convening, by our Federal

Council, of the body at Geneva, in 1920, which organized the Universal Christian Council. Little did I dream, of the hostile forces of Mammon that have marshaled against the Church, or of the magnitude which this united body would gain in a bold effort to overcome those forces.

We may well rejoice that it is to meet at Oxford with such studies as this to clarify its thinking and that, in its American President, we contribute the vision and persuasive leadership of William Adams Brown, and in its executive task men with the insight of Samuel McCrea Cavert and Henry S. Leiper.

5. THE CHURCHES MOVE TO MEET THE CRISIS

I have said a good deal about watching our younger brethren, and sharing their tasks and hopes. Amid the deep shadows that cover the contemporary world, there are bright spots of prophecy and hope. Next July there will meet a body of Churches, Protestant and Eastern, to deal with this most pressing problem of our day and generation.

No man today carries a greater responsibility or faces a greater task than my successor in the Federal Council's Department of Relations Abroad, Dr. Henry Smith Leiper. As a preparatory study for the meeting of the Universal Christian Council for Life and Work, he has written CHRIST'S WAY AND THE WORLD'S IN CHURCH, STATE AND SOCIETY. It deals with the relationships between the Church, institutions of government, and the organization of society in general—cultural, economic and racial—in the light of the changes now taking place.

Christians, as the result of these transformations, are being deprived of the liberty of the Gospel—and all

other liberty. "The Church must become the conscience of civilization or become its slave."

The present moment is one of confusion as to what are the chief values in life, as the very spiritual forces which Christianity brought into being, have become its enemies. Worst of all, the youth of our age are seeking other philosophies of life, in many parts of the world. These have become, or are becoming religions. All this is taking place under the State, which "becomes the exclusive standard of all values, the sole arbiter of man's fate, the object of his unqualified devotion." Men are being led, by States, to deny the fatherhood of God and to develop human hatreds. This miasma has found its way across the Atlantic into our own land.

World-wide economic changes are taking place and more are in sight. Meanwhile the world is like a "rudderless ship."

Christianity must find the answer to the problem. It must exercise integrating power. Dr. Leiper clearly summarizes the elements of this spiritual force, of which Jesus is the symbol, as "the object of faith, as the ultimate standard of conduct, as the inspiration empowering life." Christianity, while it is not so easily defined as these contending social philosophies, "offers the world much more than a philosophy or a technique." The proposal of the Conference at Oxford will be to ask the disordered and unhappy world to try Christianity, believing that Jesus was right when he said, "I have overcome the world."

As the Church confronts the world today, it sees, in several nations, "what happens to the Church when it bows to the morality and the ideology of the State." The Church must discover a new nationalism.

The author evaluates both the strength and the weak-

ness of the Church, and is forced to admit that the missionary zeal of Communist and Fascist "puts to shame the contemporary followers of Christ." He then sets forth those characteristics which must be developed in order that the Church may escape being enfolded in State totalitarianism, in the conflict of loyalties.

This leads the Church into the problems of the economic order. While it may not attempt to define that order in terms of a collectivistic philosophy, it must become a study center, inducing education from a Christian point of view.

All this calls for a changing Church, new attitudes, changed emphases, but ever centering upon Christ and his way of life. This will call for reorganization, and above all for unification. The Conference at Oxford symbolizes both the problem that faces the Church and the unity by which alone it can be solved.

No volume has yet appeared which more briefly and clearly summarizes the contemporary world as the Church needs to view it. A bibliography outlines the volumes needed to elaborate upon the fundamental truths set forth so searchingly by Dr. Leiper.

6. THE CHRISTIAN SOLUTION

As I have previously observed, the minister who fails to keep track of what Roman Catholic authors are writing, especially on politics and economics, loses a great deal. RELIGION AND THE MODERN STATE, by Christopher Dawson is a significant book. Catholics constantly watch the world movements, always with an eye to their effect on religion, and on the Roman Catholic Church in particular. Mr. Dawson sees clearly that collectivism and totalitarianism invoke "a new relation between society and the individual and a new conception of the nature and function of the State." It is, he

says, "a mistake to condemn this tendency out of hand as intrinsically immoral or anti-Christian." It may be "the inevitable result of the mechanization of modern economic life."

But while perhaps, in itself, neither good or evil, "it may easily become the vehicle of spiritual forces which claim to dominate" state, economic order, and finally "the human soul itself." This new State "is in search of a new faith." Its tendency is to look elsewhere than to Christianity for inspiration, "to some secular substitute for religion." The question is: Will Christianity "be eliminated by the new State in the interest of social uniformity and economic efficiency as it is being in Russia"?

To begin with, the mind of man is doubtful as to "whether our civilization is going to recover its stability or whether it will collapse in ruins." There are, however, two types of mind; there are those who simply believe that the social mechanism is defective and only needs repair, while others "believe that what is wrong is the spirit of our civilization." History is repeating itself, as one can see by reading today St. Augustine's *The City of God,* in which he sums up the meaning of the great civilization of fifteen hundred years ago, when it was about to pass away.

Mr. Dawson does not believe that any of the new forms of political and economic life can be regarded by a Christian "as a final solution of the problem of civilization, or even as a tolerable one." Christianity must "protest against any social system which claims the whole of man and sets itself up as the final end of human action." Communism, National Socialism and Capitalism and Liberal Democracy are but three forms of the same thing, moving to the same goal, "which is the mechanization of human life and the complete sub-

ordination of the individual to the State and to the economic process." All Christian history, from its foregleams in the Hebrew prophets, sees a divine purpose in history. Catastrophes were the judgment of God on a civilization that was in revolt against the Divine Law.

"This secularization of Western culture was already almost complete in the last century, but its full implications were obscured by the dominance of Liberalism which tended to minimize the power and importance of the State. It is only today when Liberalism is everywhere giving way to Collectivism and Totalitarianism that we are beginning to realize the significance of the change. The modern State, not only in Russia and Germany, but throughout the world, claims to dominate and control the whole life of society and of the individual. Consequently the old conceptions of the relation between Church and State are no longer relevant to the new situation and we are forced to reconsider the whole problem from this new standpoint."

In the chapters which follow this introduction, we have a marvelously clear analysis of the evolution of the dictatorship and of the reasons why it has captured peoples. Western Democracy; France, Britain, and the United States have felt the common shock. The United States has felt it most and accordingly it is in the United States that "the attempt to assume political control of the economic situation is to be seen in its most dramatic form. The advent of President Roosevelt has an obvious analogy with the rise of the new dictatorship in Europe. It is in fact a constitutional dictatorship." Thus the new political forces are in our midst. Our religious resistance is weak; "the secularization of Western society brought with it not only a loss of religious unity and religious faith, but also the disappear-

ance of those objective and moral standards and values which provided a spiritual basis for social and political life."

"Thus the political problems of the modern world are in the last resort religious. The rise of the new State may be regarded as the culmination of the process of secularization in Western history and the unification of our culture on a purely materialistic basis. But on the other hand it may equally be regarded as the result of a spiritual reaction against the materialism of nineteenth century bourgeois society: as an attempt to find some substitute for the lost religious foundations of society and to replace the utilitarian individualism of the liberal-capitalist State by a new spiritual community."

"If the new State threatens the freedom of the Church and the individual conscience, it is because it is itself taking on some of the features of a Church and is no longer content to confine itself to the outside of life—the sphere of the policeman and the lawyer. It claims the whole of life and thus becomes a competitor with the Church on its own ground. This is the new situation with which the Church is faced."

"What then is the position of the religious man and the religious society under these new political circumstances?" "There is no fundamental reason why the passing of parliamentary democracy and economic individualism should be opposed to Christian principles or sentiment. It is at least theoretically possible that the limitation of political and economic freedom by the extension of social control should be actually favorable to the cause of spiritual freedom. In practice, however, we have got to consider the spiritual tendency of the new political forces, before we can decide whether their influence is favorable or hostile to Christianity."

Of this, however, we may be sure, this new State, if and when it gains control, *"will govern the whole of life,"* including education and public opinion.

"This is the situation that Christians have to face. The great danger that we have to meet is not the danger of violent persecution but rather that of the crushing out of religion from modern life by the sheer weight of a State-inspired public opinion and by the mass organization of society on a purely secular basis." The conflict may not be that of religion versus no religion, but "between the worship of God and the cult of the state or of the race or of humanity."

The chapters on the conflict between Christianity and Communism and on "Religion and Politics" are wonderfully clarifying and, while written from the Catholic standpoint, they are on the whole adaptable to Christianity as such.

Mr. Dawson sees bitter conflict ahead. "If the state has become too totalitarian, that is because the average Christian has not been totalitarian enough."

"The Christian solution" of such problems has been "a fundamentally different one from that of social idealism. If today we treat Christianity as a social tonic that will cure economic depression and social unrest and make everybody happy, we shall only ensure future disillusionment and reaction. If this is so, it is clear that the true social function of religion is not to busy itself with economic or political reforms, but to save civilization from itself by revealing to men the true end of life and the true nature of reality."

The State has already taken much, "but there is one thing it can never take, because, to quote Karl Barth, 'Theology and the Church are the natural frontiers of everything, even of the Totalitarian State.' Only it is necessary that Christians should themselves recognize

this frontier: that they should remember that it is not the business of the Church to do the same thing as the State—to build a Kingdom like the other kingdoms of men, only better; nor to create a reign of earthly peace and justice."

"The sectarianizing of the Church led to the secularizing of the State and to the increasing subordination of human life to economic ends. By the eighteenth century the most active minds had turned away in disgust from orthodox Christianity to the new philosophy of liberal humanitarianism which seemed to offer a rational alternative to the religious faith on which Western civilization had been founded."

"At the present day we feel this slavery in its economic rather than in its sensual aspect. Nevertheless the Kingdom of Mammon and the Kingdom of Belial are one, and it matters little which of them is the nominal master, so long as the world is theirs. The only true solution must be a religious one which will restore man's spiritual freedom and liberate him from the world of darkness and the kingdom of death. And while the City of God is stronger than it appears to be, the city of man is weaker."

One wonders whether Mr. Dawson's "totalitarian" "Christian" or Christianity, does not mean a hierarchical Church, namely his own. If so he has added perhaps intentionally, another to our problems, but Protestants will not consider that he has solved that problem.

IV

THE CHURCH UNDER SELF-EXAMINATION

There have probably been more volumes on the Church during the past two years than in any previous decade. They all ask the identical question: What is wrong with the Church?

I. A RESTLESS MINISTRY

First of all we have disquieted ministers. There are not a few of them today, much like Joseph McCulloch, an English rector, who relieves his feelings in A PARSON IN REVOLT, introduced by Canon H. R. L. Sheppard, who startled us some time ago, and who says, in the introduction, that while his views have been modified, he still is impatient.

Mr. McCulloch begins by telling us that the Christian Church is a failure, it "is a steam-hammer cracking a nut." "We count for relatively little in the lives of the majority of men," as we fight "a losing battle on nearly every front," and the Church is "left high and very dry."

What we need is "a unanimous, concertive plan to be put into immediate and practical effect to establish the Church as the religious leader of the world." There must be a complete revolution. "The symptoms of the disease would indicate something more like St. Vitus' dance—some disarrangement which can be cured by directing the bodily energies into a more purposeful channel." Meanwhile people are seeking a return to

God without our help, because "we are so busy in the midst of our somewhat self-centered organization." "For a well-organized Church the only fire, apparently, is central heating."

First of all, we do not mind our own business. "The Christian Church is fast becoming a jack-of-all-trades and is certainly become master of none." The second disease is that "we talk cant." "It is not ideally a parson's job to make society fit for men—his work is in the realm of motives, not of results—he has to make men fit for society. He is not, therefore, destined to be an economic reformer, a political agitator, or a local administrator." "If he has preached the Gospel as he ought, there will be men of public spirit enough to attempt the making of society fit for their fellows. His task is spiritual leadership, ministration to those in need of spiritual comfort, and study and research into the things of God."

The questions and assertions the people are making are: "First, why we should have churches and parsons at all. We are not at all certain that we cannot get along without you. At the moment we *are* doing without you, but it may be a temporary phase. Second, convince us where public worship helps daily life. We have rejected your public worship because it does not express our experience. Third, show us a practical way of taking steps towards the ideals you preach—how, for instance, Christianity shall make a difference to the tangle of political, social, and economic misfortune under which we are variously suffering." Our talk is "jargon"—"the developed language which is unintelligible to the majority of people except with a glossary of terms." "With the decline of religious knowledge and of acquaintance with the store of truth and authoritative teaching that the religious institutions can provide, there comes into being a formless, speculative

body of religious opinion, unauthoritative, inchoate, and unschooled, groping after the expression of the natural religion of humanity." The net result is—"It is fairly evident that Christianity is no longer at the crossroads but has gone up the wrong road. The Church of modern times is secluded in a side-turning where it is out of touch with all but the few who for one reason or another prefer its more exclusive atmosphere."

What then should we now do? Go back to the beginning. Find the practical road to reality. Begin and end with individual life. "Jesus did not throw Himself into the task of removing one or another of the abuses of His day. He went all out to preach the art of living." "Take care of men and women, and their institutions automatically take care of themselves." "Any minister of religion who makes up his mind to follow Jesus Christ has, therefore, no ethics, politics, no economics." He must bring men to God.

"The whole of religion is ideally composed of three strands—Mysticism, Institutionalism, and Intellectualism. "Of the three elements in religion, it is the mystical which modern Christianity most lacks, and which the other two are smothering at this time. The religion of tomorrow will gather in the thousands who are waiting for it, only by sacrificing much of the intellect to gain the mystical wonder of the worship of God." The road to reality is found in Jesus. "Christ's original contribution to the world's religion—His unique offer—is Himself; not philosophy, but a Person; not a code or a system or a view of the universe, but an individual Spirit." "Wonder and sacrament—the hallowing of ordinary life—are the two great means of expressing religious experience."

"The pressing task of the churches and the immedi-

ate demand upon them is that they should give Sunday the constructive character of lyrical worship, rather than as now of meditative. The desire of ordinary men and women is for a lyrical outburst on Sunday rather than for a meditation. They need expression, not contemplation. Sunday services throughout the world need to be of about half the length and twice the quality." "If there must be sermons, let the sermon precede the act of worship, leading up to the theme and thought of it, preparing the minds of the worshipers for the actual deeper wonder of their souls."

The author comes back again to his first negation; "we concentrate on outward reforms as if they were our business. We meddle with the job of making society fit for men." "The main problem of mankind remains as it always was, the problem of individual character." The Church is not a ruler and divider of the world. The pastor has no business working for anything except on men's motives. This the Church is not now fitted to do. "The situation in the twentieth century is clear-cut. The State has shouldered its proper responsibilities and left the Church free to concentrate at last on her own real task. In fact, the Church ought to be less preoccupied in this age than she has ever been before." Our ministerial training is all wrong. Mr. McCulloch gives some very good suggestions for its improvement.

This book is one of those torrents of confused thinking which are becoming so common in this age of disillusionment, and its main value is in its revelation of the state of mind of present day pastors, rather than in its diagnosis. Nevertheless it has many flashes of truth which need to be taken to heart.

2. THE RELEVANCE OF THE CHURCH

While THE RELEVANCE OF THE CHURCH, by F. R. Barry, Canon of Westminster, is written from the Anglican point of view, it is almost equally relevant to other Christian bodies.

"The nations are moving towards a new era at present unforseen and unpredictable; and the world in which the Church must now live cannot be even approximately the same as the world of the founders and pioneers." "It is scarcely possible to exaggerate what the world has yet the right to expect of us." And yet "faced with so many incalculable forces as those which bewilder and frighten the world today, the tendency of the pre-war generations is to revert to a mere traditionalism." This is, however, obviously futile.

We must, first of all, see the situation in the perspective of time. "The history of the past hundred years has been not seldom misrepresented as though it were that of the last Christian century—the age when religion was slowly dying, defeated by scientific emancipation and its own interior intellectual weakness. It is the exact opposite of the truth. On the contrary, this has been the age of almost miraculous expansion": in missions, internal development, enrichment of thought, and in movements towards "reunion." All this has happened while we were "groping after a spiritual ideal and a principle of social organization with which to fashion that new form of Community which is now beginning, with so much suffering and ill-adjustment, to emerge on to the stage of history."

This is no time to be on the defensive. "The initiative is with the Christian forces. All other solutions are bankrupt and all other prescriptions discredited. Every day demonstrates more clearly the emptiness and

sterility of life devoid of spiritual conviction." The things that look discouraging are "the gateway of opportunity. For the real underlying cause of that reactionary temper which seems to be paralyzing mankind is the bankruptcy of non-theistic Humanism." Whether the world knows it or not, it longs for spiritual leadership.

We must be inspired by our realization that "it is the task of the Christian society to provide for its members a common life which offers a richness of self-fulfillment greater than anything which can be made accessible in a State-enforced uniformity." "The Church as the one international society is the one force which can resist effectively the dangerous pretensions of nationalism." The Church is "God's act." "The universal community is bound up with its God-given origin."

Introversion will not help. "A Church true to its character and mission will be looking outwards upon the world, not inwards upon its own system." "But it is function that determines structure rather than structure that determines function."

For this great task, the Church needs a great theology. "What has broken down is not Christian faith in God, but those crude, false, unworthy ideas of Him with which we have too long limited or debased it. We cannot construct the faith of tomorrow with the mental furniture of yesterday." Karl Barth's theology "is really another form of that dualism between faith and knowledge, reason and revelation, which has haunted Protestant Christianity and is fast draining it of its vitality." We must have first a "theology of worship," if we are to preserve a Christian ethic. There must be an acknowledgment of God's sovereignty.

Canon Barry's treatment of the art and ordering of

worship would call for no slight changes in both ritualistic and non-ritualistic Churches.

Perhaps we reach the heart of the subject in "The New Christian Morality." "The demand for an experimental, as opposed to an authoritarian ethic, need not be at all inconsistent with acknowledging Christ's spiritual sovereignty." "The Church has too long given the impression that it stands for the maintenance of the existing system." "There is more truth in the Marxian dialectic than Christian apologists willingly admit." Moreover "the answer of Christianity to Communism must be passionate, positive and constructive and express a will to no lesser sacrifices than those which inspire the Communist crusaders."

Our author wisely stresses the need of incorporating the laymen into the inner and outer life of the Church. "There is no one in the world more suspicious of 'sacerdotalism' than the Protestant Englishman, yet the strange idea which he commonly holds, that Christians cannot rightly pray together unless a parson is present to 'offer prayer' for them, is the worst and deadliest form of sacerdotalism."

In an earnest appeal to his own communion Canon Barry declares that: "Uniformity is a false ideal. In the united Church of the future there must be—and it is almost true to say that there are now in the Anglican communion—as many varieties in the forms of worship and of local government and administration as there are differences of temperament and of social and racial inheritance. The constituent groups will be one Church not only in theory, but in fact, through mutual recognition of ministries and full reciprocity of communion. Differences will not mean division."

I have seen no volume which sets forth more clearly the constructive forces, over against those which are

devastating our civilization, or which does so with more realism on the one hand or more faith on the other.

3. THE SIGNIFICANCE OF LEADERSHIP

In THE CHURCH THROUGH HALF A CENTURY, we have a volume of unique interest in giving the historical development of the American Church, while also replete with human interest in weaving the life and service of an outstanding Christian leader into the story. It consists of essays in honor of William Adams Brown, by his students, edited by my associate, Samuel McCrea Cavert, and Professor Henry P. Van Dusen in such manner that a composite volume is characterized by unusual unity.

Dr. Cavert writes a deeply sympathetic biography of his teacher and associate, whose early religious training was "reinforced" by Dwight L. Moody at Northfield at an impressionable moment in his life. Dr. Brown's unchanging convictions have been; "First, the conviction that religion is man's response . . . to a reality with which he is in first-hand contact. . . . Secondly, that the one satisfying proof of the existence of this reality and the fact of this contact is the transformation which it makes possible in the lives which it affects."

Beginning his theological teaching at Union Seminary in the midst of the Briggs' controversy, Dr. Brown "at the heart of the creeds found a faith in God and in Christ which was assuredly his faith." But he also saw the need "for reinterpretation and redefinition in order that the basic affirmations might be vital to a generation schooled in scientific modes of thought. By this path Dr. Brown found the way—and has helped thousands of young men who have come under his influence to find their way—to keep religious thought abreast of contemporary life and at the same time to maintain an

unbroken continuity with the heritage from the past." He was, moreover, not only a thinker, but from the first sought practical service; was a founder of Union Settlement, entered heartily into the task of home missions in a day of social reconstruction, saved the Labor Temple when it was in danger of collapse, successfully urged patience when the Presbyterian Assembly was divided on the socialization of rural home missions, and in the meantime was led into a deep interest in Foreign Missions by Wilfred Grenfell.

Back of all this realistic service, he always conceived of "the work of the Church in educational terms," and was for over ten years chairman of the Committee on Educational Policy of his alma mater, Yale University. His ideal of a theological professor was that, in the broader sense: " 'He must be a theologian. He must be a Churchman. He must be a man of warm personal religious life.' "

Professor Brown's culminating service has been and is in the field of Church Coöperation and Unity, and at this point I yield to the temptation to add a personal touch. Up to the time of the World War, he had had no relation, other than that of sympathy, to the Federal Council. When my associate, Worth M. Tippy, came to me for an associate to help meet a rapidly increasing demand for service, I had to tell him that we did not have the required funds to employ one. After thinking the matter over, I said, "Go to William Adams Brown and ask him for voluntary service." The ultimate result was that he became secretary of the War-Time Commission and from that day on has been a useful officer of the Federal Council.

In the meantime the Ecumenical movement had taken organizational form and, ever since the Stockholm Conference on Life and Work, Dr. Brown has ren-

dered preëminent service in this field, not only in the Universal Christian Council, but also in the World Conference on Faith and Order. Beyond this, he has, through his wide vision, come to an understanding of the values in the Roman Catholic Church, revealed in his book, *The Church, Catholic and Protestant.*

Dr. Cavert follows this story with a colorful characterization of the personality of his teacher. He sums up Dr. Brown's qualities as teacher and leader. He has been a "true 'liberal'," not in the sentimentalistic sense, but in "a fusion of love of truth with love of men." He has been—"beyond everything else—a man of warm personal religious life." "The Church, for him, has been central because the idea of fellowship is of the very essence of the Christian religion. He has seen clearly that no individual by himself can give the world an illustration of the fellowship that should result from discipleship to Christ. He has always thought of the Christian life, not as a private affair but as a life in a society. He has conceived the true Christian as one who is linked up with others in a common experience of joy in the awareness of God's love and of united service rendered in gratitude for that love. His emphasis on the social aspect of Christian experience explains his deep interest in public worship, which he has increasingly thought of as the cardinal aspect of the Church's life. It explains also why Christian unity has come to be a master-passion of his life."

Arthur Cushman McGiffert, Jr., illustrates Dr. Cavert's narrative in "Dr. Brown's Contribution to the Literature of Religion," by wonderfully vivid illustrations and interpretations. Dr. Brown shines with "comprehensiveness." He is eager to understand men and "understanding them, to coöperate with them in thought and practice and to hold open the lines of inter-

communication among them, both to the right and to the left of him. Dr. Brown has turned tolerance into something other than sufferance."

Thus one is prepared to think with Dr. Brown as companion, as Professor Van Dusen traces "The Liberal Movement in Theology"; Walter M. Horton surveys theology and science; and John C. Bennett interprets Christianity in social terms.

An element of controversy enters at this point, at which Dr. Brown might well step in with his duality of sympathy and critical faculty, as Professor Emil Brunner summarizes, not any too clearly, the "Dialectical Theology."

Julius S. Bixler sketches the development of the philosophy of religion; Professor B. Harvie Branscomb assays the results of Biblical Criticism; President Henry Sloane Coffin reveals the newer significance of "Public Worship"; Charles Gilkey studies the emphasis in "Protestant Preaching"; Adelaide T. Case describes the situation in the field of religious education; Mark A. May gives a rather disheartening analysis of the training of ministers.

Home missions are surveyed by Hermann N. Morse; community problems by Edmund B. Chaffee, of the Labor Temple; Phillips P. Elliott treats of the development of Church interest in human society; Daniel J. Fleming gives a revealing analysis of foreign missions.

The volume closes with a review of coöperation and unity and of ecumenism by Dr. Cavert and Dr. Henry S. Leiper.

The enormous bibliography of Dr. Brown's writings reveals a versatility and breadth of thinking and interest which is impressive.

It must be deeply satisfying to Professor Brown, as he reads this volume, to see, throughout it all, the

stamp of his own mind and personality upon these young men, as it has been to me.

Still more significant perhaps, is this half-century review, in lightening the gloom of some of our writers, as we survey fifty years of progress of the Church, which is impressive and heartening.

4. CALLING CHRISTIANS TO WORSHIP

If Protestantism can put its content into worship, we may go far in bringing Christian people back to Church again. Many books are being written on the subject just now, in the effort to put a new meaning into the symbolism of the Roman Catholic and Eastern Churches.

In MODERN MAN'S WORSHIP, by Bernard Eugene Meland, we have what the author calls "a search for reality in religion." Professor Meland does not simply deal with the mechanics of the subject, but takes us into the realm of motive. "Our generation is not irreligious; it is religion-less. We do not lack aspiration; we lack unifying objectives" for devotion.

The basic theme of this volume is worship as an art, in the expression of emotion. The aim is to "depict trends and articulate mood, rather than to analyze and conclude." We are seeking "new perspectives," as we try "to fathom the resources whereby we may live," in a day of religious crisis. The renewed interest in our subject "reflects fundamental changes in our religious moods."

This has led, in America, to trends toward liturgical emphasis, which have found expression in recent philosophies of religion, sometimes by scientific thinkers. Protestant prejudice against aestheticism is breaking down. Even creeds and doctrines appear, not as dogma, but as the historic utterances of living wor-

shipers. We are seeing that faith is not in *"conformity to beliefs, but in communion with believers."* Thus far, however, the efforts for a Protestant liturgy seem futile. We need to free ourselves of a "subjective rationalism that issues only in inquiry." "The test of any service of worship is (1) does it sensitize men and women to the profoundly religious implications of reality? (2) Does it bring them to a sense of commitment to its practical claims and demands?"

Protestantism, in neglecting prayer for the sermon, "has rendered aspiration and adoration secondary to edification." Our worship lacks the dramatic element, because it has "neither myth nor ideal" to enhance emotions. When Protestantism "rationalized the atonement," for example, it "dispelled the myth that gave Christian worship its dramatic significance."

"Christian Science, New Thought, Unity and a host of similar cults" "cater to a practical need which Protestantism has too often neglected." Humanism likewise. The use of art in religion is a new frontier in Protestantism. Professor Meland finds a new emphasis, not only in Christian education, but in the new philosophies of religion, which seek "the recovery of religious solitude for the individual."

The author believes that Henry Nelson Wieman "saves from the frustrating paradoxes of Barth and Brunner, who represent reality compelling man to acknowledge his dependence upon it, yet defying him to do anything about it; and from the dilemma one experiences with Rudolf Otto's *Wholly Other,* where reality so transcends man's experienceable world as to make it unattainable and incommunicable." (I recall an evening with Otto in Marburg, his earnestness as he deplored the American secularization of religion and

our need of theology, but, with Meland, I think Otto failed to understand our Christian social ideals.)

Professor Meland summarizes worship as living in vital relationship with the best in our environment and that "which religious language terms God" (note the absence of divine personality, in which he follows Wieman). Worship is not an exercise apart from life, but "one of the important rhythms of life"; not merely a social function, "but a solitary adventure into the reality of self and its environing relations"; a search for facts and values and an adjustment to them; a "way of living that leads toward the fulfillment of life."

An interesting and revealing survey is given on new liturgical trends among German Protestants, as represented by the Lutheran High Churchman, Friedrich Heiler; and Rudolf Otto who is more definitely evangelical and Protestant; both in historic Marburg. Otto's passionate interest (I remember his highly emotional state as I talked with him in 1928), his idea of a modern Church calendar, the need of new hymns, the sacrament of silence in Otto's service, are illustratively described. Heiler's liturgical passion is so strong that he believes the German Protestant Churches will yet summon all Christendom to a common communion. (One raises the question as to whether or not Protestant worship may be the ultimate factor in meeting the new pagan worship in Germany.)

There are similar movements in France, both Catholic and Protestant, with approaches to High Church tendencies among Protestants.

Likewise, the Catholic Churches in Europe are being stirred by the same religious restlessness and the author suggests as perhaps more than a hope, that "the recent religious awakenings" in both, may "eventuate in a Universal Catholic Christendom." (The World

Conference on Faith and Order might well consider this.)

In Part Two, Professor Meland plows deeply, in the "earnest search for a center around which to integrate human aspiration and devotion," as "the most religious symptom of our time," a new supernaturalism. We must recover an awareness of reality, (which he finds in Wieman's philosophy). The modern worshiper must find it in adjustment to the universe, beginning with his own environment and life, becoming "at home in the universe," in a "cosmic environment" which "supports our aspirations and hopes." Even though this cannot, as yet, be scientifically proved, we have increasing evidence for it.

In our approaches to reality, "thinking of God as structure or process, or better still as the system of progressive integration," "gets at the basic character of that which sustains and creates value," for "unless one selects some one activity in the system which he regards as supreme . . . and designates that God, there hardly seems basis for asserting that God, conceived as the integrating system, necessarily yields empirical Oneness in reality." "Coming to terms with the universe implies two approaches to reality; the one, the experience of worship in the contemplative sense . . . the other, the theoretical and experimental investigation of sustaining reality as well as practical adjustment to its activities. . . ."

Under "God as a sustaining process," we are told that "God, as a religious concept, is a collective representation of certain sustaining relations having cosmic implications." (Does the author mean God *as,* or that God *is* "sustaining process"? I am not quite sure.)

Religion is the reality-relating factor in dogma, morals and ritual. To its mystical experience, the social

is a counterpart. Prayer has many forms, but it is quickened by one's "awareness of reality." In it man sees both God and self.

Our sense of wonder is "a valid experience of objective realities." In our modern "sophomoric attitude" we have lost it. We cannot escape our machine civilization, but we need worship and art to keep it from dominating us.

Worship aids our human living by giving us a sense of values. Seeing life in perspective is a physical tonic, a social savor, a preparation to meet crises, but it must be solitary before it is social. We are at home in our environment, friendliness is induced, peace of mind is attained, the sense of gratitude is enlarged, reverence discerns value, loyalty to truth is strengthened and "the most imperative undertaking in life . . . is this endeavor to adapt oneself courageously to the facts of existence and thus prepare to live the life of integrity."

The question is, can Protestantism reconstruct its strenuous moral mood, its concern for intellectual respectability, its disparagement of emotion? Will theologians draw upon the resources of art and poetry as readily as from the sciences and logic? The conflict between science and religion was momentous. Equally so is a conflict between idealist and practical realist. Mysticism and conduct form a synthesis. The mystical experience is supremely significant; it authenticizes the religious philosophy of solitariness, corrects perspective in viewing one's fellow men and enriches human relations, gives magnitude to human character, equality to human living. "Mysticism and conduct are the two basic rhythms which must be integrated." The "high levels of living become new resources for the lower levels of existence." Appreciation (emotional) "increases the force of utility."

The one weak spot in this volume is the seeming depersonalization of the Infinite. I must not enter upon that critique, however, for I think that the author's conclusions do not depend upon his and Wieman's theology, in their effort to define God.

With Shailer Mathews' current *New Faith for Old,* and in larger measure, this study should be read by those of our younger theologians and ministers whose "crisis" mood is imperiling their faith. The emotional release of Barthianism is far from attaining the sense of reality to which modern man's reverence aspires. Let us hope that Protestant thought may recover the best in the worship of the Catholic and Eastern Churches. Professor Meland has gone far in his search for its sources in man's relation to God.

5. THE OUTLOOK FOR UNITY

As one reads all these volumes, he sees, at every point, the essential and basic need of unity.

(a) The Protestant Strategy

The former President of the Federal Council of the Churches, Ivan Lee Holt, in THE SEARCH FOR A NEW STRATEGY IN PROTESTANTISM gives his experiences covering his term in that office. He has been surveying the field, and tells some of the results of his keen observation and analysis. He does not do it in academic form, but rather takes us along with him, as he studies the situation, not only at home, but in other parts of the world, including the Far East. He does not, however, deal so much with concrete problems, as with what he terms "strategy." He says: "I am not losing sight of the great ideals of a warless world, a Christian social order, and a United Christendom. It seems to me, however, that there are some things we must do to clear

the ground before we can make a real advance toward those objectives. We are finding that people are not good enough and the Church is not Christian enough to claim some of the wide areas which we have been seeking."

First of all he finds confusion; "many voices call and one cannot decide which one to follow." Like so many other writers whom I have reviewed, Dr. Holt feels that "liberalism has brought its hopes and its disappointments." It has led to negation, and "has weakened conviction as it has resisted dogmatism; it has failed to bring those transformations in human life which are necessary for the redemption of humanity."

While the author himself is ready for the organic union of Protestant Churches, he is realistic about it. Protestants generally "feel that all those differences which are responsible for different denominations still exist. These differences make it necessary to continue the several denominations." "They could agree on some proposals for coöperation, but they have no desire for a united Church."

Like Walter M. Horton (*Realistic Theology*) President Holt suggests that the New Reformation may have to be initiated outside the Church; "there might appear a new order of Mendicant Friars," under the leadership of an Albert Schweitzer. Others insist that the "social gospel" is the path. We must admit, however, that "social hopes of this generation have not been realized. We do not have a warless world; we do not have a Christian state; we do not have a Kingdom of God on earth." These failures have undoubtedly weakened the social gospel. "Some advocates of the social gospel have been so disillusioned that they are now preaching individual salvation." Another way out is that of Karl Barth, who is "a product of the post-

war tragedy in Germany." Then we have the "Oxford Group," sometimes called "religion in evening clothes."

"In our Protestant confusion these are the strategies which are most clearly stated: (1) The rescue of one's life from meaninglessness by a new devotion to the service of one's fellow man, a recognition of the Reverence-for-Life; (2) a more thoroughgoing social gospel which will eliminate from the religious vocabulary all words which grow out of a personal relationship between God and man; (3) a recognition of the limitations of religion's resources, a realization that man can be saved though society seems hopelessly immoral; (4) a return to the theology of the Protestant Reformation, a preaching of man's need to hear what God says in the crisis of his life; (5) a revival of the faith of the Middle Ages; (6) a renewed emphasis on personal religious experience which comes through confession of sin, restitution to the one wronged and awaiting the guidance of God in some moments of illumination."

Our author then proceeds to consider the "challenge" of the economic crisis to the Church. It has not been met. The Church has itself gone into partial insolvency. "More serious than the problem of Church debts, and more serious than the Church's inability to help its own membership, is the apparent helplessness before the great problem of unemployment." Meanwhile "we are approaching the time in our Protestant Churches when there is likely to be a serious division over economic questions. The Church is being urged to join in the overthrow of capitalism." "The leadership of the Protestant Church in America probably divides into three groups. There are those who believe in rugged individualism. Then there are those who be-

lieve in a coöperative commonwealth, to be secured some day through education and a growing sense of Christian obligation. Finally there are those who want the coöperative commonwealth and want it tomorrow." As to the latter Dr. Holt says: "If we were to take a census of the laymen, I feel reasonably sure that seventy-five percent of them would be opposed to any scheme for a coöperative commonwealth; in their thinking it is synonymous with *communistic.*"

Shall the preacher enter the field? "(1) What would be his attitude if the business man insisted on giving him his theology? (2) Competent as he is to discuss human relations, is there not too little discrimination between what is the human and what is the purely economic problem? Thus the Church finds itself divided. By the radicals of the country it is criticized as the defender of the status quo, and the stronghold of economic conservatism." The author's conclusions are: "(1) The Church must speak out and it cannot remain silent. (2) The Church must believe in social progress. (3) The Kingdom cannot be hurried, and some who would hurry it too much are real enemies of social progress." He sums up in these words: "The economic crisis has left the Protestant Church with heavy debts; it has put the Protestant Church in the embarrassing position of seeming inadequacy to meet the needs of its own members, as well as the needs of unemployed masses; it has confronted the Church with the challenge of a new economic order. Either situation would be difficult enough in itself; the combination of the three creates one of the most difficult problems the Church has ever faced." In this field Kagawa is a "social statesman." "The preachers of a social gospel in America need to remember that the work of this great social reformer is motivated by religion; he is

as much interested in evangelism as in coöperatives. He gets his social program at the foot of the Cross of Christ." As to international relations, had the United States "taken its full share of responsibility," the world and the League of Nations would not be in so desperate a state. As it is, nations have gone astray, seeking salvation by "racial solidarity" and nationalism.

How about our youth? Here there is disillusionment on the one hand and hope on the other. Our youth "are not all drunkards; they are not all interested in service to humanity; they are not all bewildered and confused." There is a new animation among them. "Everywhere youths reveal consecrated purpose and willingness to die for the new order. The order is not always an admirable one."

On his recent visit, Dr. Holt found much in Foreign Missions that is encouraging and comes to these conclusions: "The work of evangelization must be carried on very largely by natives," with missionaries as advisers. There should be more exchange preachers and, above all, closer fellowship.

Coming to the "New Strategy," the chief needs are: "(1) A new consecration to God. (2) An elimination of duplication in the programs of coöperating organizations, as a step toward Protestant union. (3) A union or a closer federation of Protestant Churches." "One of the necessary things in Protestant strategy is the elimination of duplication in the program of coöperating agencies." "On the one hand there is such need of federation or union that we multiply the number of coöperating agencies; on the other hand, we increase the number to such an extent that we defeat the end in view."

I was especially interested in President Holt's view of the temperance situation, in view of the fact that he

says, in effect, what I was forced to say in my recent autobiography: "With the repeal of prohibition the Protestant Church seems helpless." "No man honors more than I do the Anti-Saloon League in its fight against the liquor traffic, but we have reached a time when Protestantism must have a new program of temperance education. Efforts have been made to launch a new program through the Anti-Saloon League. Shall we do that or shall we insist that the leaders of the Protestant Church get together in an entirely different type of movement?"

The volume closes with the demand for more unity, at least "a closer federation than we now know," to meet the problems which the author presents realistically and in striking illustrations. It is a small book, with a lot in it.

(b) A Hopeful Anglican Approach

The Lausanne Conference on Faith and Order will doubtless be interested, as I was, in the publisher's summary of THE CHURCH AND ITS TEACHING TODAY, by William Temple, Archbishop of York. It reads: "The author considers the origin of the Christian Church as a body of men united in their common allegiance rather than as an organized society with constitution and rules. Christ left a living fellowship rather than a written book, thus carrying out the idea that it is 'the letter which killeth and the spirit which giveth life.' The Church, therefore, exists first and foremost as a redeemed and worshiping community, a community which is the focus and source of inspiration and the cause of the power of love towards fellow worshipers."

In view of the fact that Anglicans have found it difficult to proceed to union with non-Episcopal bodies,

mainly on account of their conception of the Church, Ministry and Sacraments, the Archbishop's William Belden Noble lectures at Harvard are of more than passing interest. Under the title "The Nature and Task of the Christian Church," Dr. Temple tells us that when our Lord's physical presence was withdrawn "what remained in the world as the fruit of His sojourn here was not an organized society with constitution and rules; nor was it a book which He has written for the guidance of His disciples; but it was a group of disciples united to one another by their common allegiance to Him. It was a living fellowship." "Our Lord did not take steps to provide for the fellowship of His disciples an exact record, in terms fixed by himself, of the principles which were to guide them. But He left in the world a fellowship of people who had been His companions, who had come under His influence, who had begun to understand His work and person, who became His interpreters to the world. And for that reason there remains scope for freedom of intellectual activity in relation to the story of His life and teaching which would be impossible on the hypothesis that I have just mentioned." It was "the choice of a living fellowship rather than a written book, as that which should be the fruit of His earthly ministry."

The Church, before any question of faith and order appeared, "was animated by the Spirit of Christ so completely as to be in literal truth not only His Church but His organ of activity in the world—His body." "There can be no question at all that the Church in the beginning of its Christian period regarded itself as continuous with and indeed identical with that Church of the Old Covenant which was known by the name of Israel."

After establishing the historic and inner connection

of Christianity with Judaism, Dr. Temple says "the Holy Spirit is Himself first and foremost that power of which the infant Christian Church became conscious on the day of Pentecost." "What is the task of this Church? Primarily to *be* itself and not to *do* anything at all." "It exists to be the redeemed community which worships as redeemed." "The Church exists, first and foremost, to be the fellowship of those who worship God in Christ."

Works of love are the results of worship, "because the divine power that comes upon us and into us in worship, if our hearts are truly given there, is the power of love, this must express itself towards the others, our fellow members in that family." "That love, taking possession of the community, makes this its organ for working in the world, to draw the whole of mankind into the fellowship of love which the Church itself exists to be."

Do not my readers share my hope, that before the Conference on Faith and Order meets in 1937, Dr. Temple will proceed to apply his definition of the "nature" of the Church to the problems of ministry and sacrament. If he has given us here—and I think he has—an adequate definition of the Church, it seems to me that he has laid the basis for union of at least most Christian bodies, on the nature of the Church and that problem is solved. And it is hard to see how Dr. Temple can decline to partake of and administer the sacrament with me.

The second lecture was on "Christian Theology and Modern Thought."

Dr. Temple finds modern thought in a state of chaos. There are, however, "qualities of temper" that appear in almost all modern philosophies. "The first is an insistence upon verification in experience of all which is

commended for acceptance." "Obviously we all rely, at the outset, upon authority, and anyone who denies that is speaking without reflection. But one of the great troubles which has been bequeathed to us by the ages of persecution is the identification of authority with compulsion." Nevertheless "as all other ages must, so our age must begin with accepting much on authority. But it is less prepared than most ages have been to rest there."

The second quality of modern thinking is that "in the field of religion, theology and metaphysics have alike retired comparatively into the background, while in the foreground there appears what should be called the comparative study of religions."

A third tendency is, in some quarters, to "suppose that there is truth only in the method of psychological inquiry and not in any other?"

While fully admitting that theology has much to learn in those respects, "we shall not suppose that it is the task of the Christian theologian to go saying in every generation what was said by all his predecessors. The reason why theology always must be changing is that it represents a relationship between an unchanging Gospel and a changing world."

At this point, again, our author speaks to the Lausanne Conference: "Let us perpetually remember that the object of our faith is not the creeds but is the God of whom the creeds speak, and they are a way of professing faith in Him." "The fundamental question, perhaps for all time, but certainly I am convinced for ours, is the question concerning God, whether He is a static perfection of being or is a personal Will active in the history of the world." "I am persuaded that the central problem of religion today is the problem of divine revelation. Has God acted with the deliberate pur-

pose of making himself known and with the effect of making himself known to those whose minds and spirits were ready to receive His manifestation?"

Once more also: "We must claim, if we are in earnest with the word, that He is at all times active in making those delicate adjustments to varying circumstances, wherein the life of living personalities consists; in other words, we must challenge the scientific thinking of the world at its foundation and roundly deny its totally baseless dogma of uniformity." Dr. Temple believes that this all calls for rethinking in Christian theology. Faith must submit itself to three tests: "The revelation to which it points and on which it rests must make a direct appeal to the heart and conscience." "Next there must be dynamic effectiveness. That is the appeal to the test of experience which the modern mind proposes. It must be something which produces fruits." "And thirdly, there must be the test of philosophic adequacy: I mean that, as we adopt the hypothesis that the supposed revelation is what is claimed for it, it helps us to solve both the theoretical and the practical problems of life."

How far the Archbishop of York may represent the mind of the Anglican Church we do not know. But if that body, in its desire for what it terms "reunion," poses its conditions on Dr. Temple's definitions, the way is simple.

I do not wish to be immodest, but it is gratifying to find the Archbishop of York, at least by implication, supporting the conclusion of my volume *Christian Unity in Practice and Prophecy,* that "the unity of the Church of Christ is to be found in *Christian experience, worship and service.*" Let us hope that the Conference on Faith and Order will try the Archbishop's

simple foundation for its structure, for, as they look about upon one another, they will find themselves in unity, on both the nature and the teaching of the Church. It will be only the human machinery that differs. That may just as well remain different.

As the reader ponders the critical problems, over the entire world, revealed by Booth, Keller, Brown, Leiper and Dawson, which the Christian churches face, he will need little more to persuade him that the Church must find its way to unity, or be submerged.

V

THE FUTURE OF FOREIGN MISSIONS

The question is constantly asked: What has become of the "Laymen's Inquiry" in "Re-thinking Missions?"

I. A REVEALING PAGE OF HISTORY

Had I been a responsible official of a Foreign Missions Board when *Re-thinking Missions* appeared, about the first man to whom I should have looked for counsel and advice would have been Fletcher S. Brockman, whose semi-biographical volume, I DISCOVER THE ORIENT, has just answered some of the questions I should have asked.

Much of what is implicitly and modestly revealed in this volume I already knew; that Fletcher Brockman's approach would be almost painfully conscientious, that it would be by the path of love and brotherliness, persuasive and not dogmatic, and that his power would lie in the affection which he would win and the respect which would be the effect of a statesmanship in which diplomacy would be skillful, without duplicity, and at all points Christian.

Mr. Brockman gives answers, largely by illustration, to some of the questions which have been raised recently; do the non-Christian religions "have values which should be conserved? If so, to what extent may Christianity supplement them, or may they supplement Christianity? Does one find in them elements of truth which are lacking in Christianity? Will the ultimate

religion of the world be Christian, or a synthesis of several religions?"

These are significant inquiries, for "our appraisal of other faiths means perforce a fresh appraisal of Christianity and raises questions as to the validity of its claim to a world-wide mission."

Brockman's responses are not given in academic terms of philosophy, psychology, or technique; "they are the answers of a practical worker," "from the standpoint of experience," but their lessons are there to the discerning. And while they relate almost exclusively to Confucianism, their application may readily be made in the broadest terms.

As one reads on he can easily understand the confession, in the preface, that more than once he was on the verge of abandoning his career. The difficulties of his childhood on a cotton plantation in Georgia, his home of old-fashioned piety, and his own early religious experiences, his change from boyhood opposition to Foreign Missions to his commitment to missionary service before entering Vanderbilt, and his later stimulus from John Mott, Robert Wilder, and Robert Speer, afforded significant elements in his preparation. His first influences, however, in accord with the technique of that day, put him on his guard against the tendency to idealize the heathen world. Indeed Brockman entered his field with the belief that "all non-Christian religions should be destroyed root, stock, and branch." The heathen were to be "conquered," in a different sense from that which this volume reveals. In fact he says that in his special preparation "there would seem to have been very few elements omitted which would unfit me for the task," together with others that were genuinely preparative, including es-

pecially the "emphasis placed upon the supernatural aspect of the missionary task."

In October, 1898, he and Mrs. Brockman, with their two year old boy, sailed for China. Their first impression was the threatening sight of European ships and implements of war in the Shanghai harbor; "the one flag conspicuous for its absence was that of China." Mr. Brockman's introduction to diplomacy is given in these words: "I had been in Shanghai but a brief time before I learned that the division of China among the European nations and Japan was taken for granted and seemed imminent." He studied languages with a Mohammedan. An argument arose one day when his teacher referred contemptuously to soldiers. Brockman took the ground that China should develop her army, to which the Mohammedan replied, "We passed that stage in our civilization a thousand years ago."

The Boxer insurrection is vividly and realistically pictured. Brockman's conscience challenged him as the dangers multiplied: "Why have you brought your wife and two children into what may be worse than death?" But the answer was found in the words of Jesus. He had been sent to work especially among the literati, but, on arrival at Nanking, it "appeared almost hopeless after the Boxer upheaval." "From a critical hunting out of the bad to a just appreciation of the good" in China, "was a long, slow process," but gradually the "sense of western superiority became shaken" and he began "to feel that we foreigners had much to learn from China." He learned that Chinese could be martyrs for a cause, as he visited the mission stations that had been demolished.

But "the devastation caused by the Boxers," terrible as it was, was far surpassed by "the atrocities committed by the armies of occupation." "The curse of the

foreign armies," after the Boxer outbreak had been completely suppressed, was "without a shadow of excuse." It was an invasion defying the rules of international law. Dr. Arthur H. Smith is quoted as saying: "One of the lessons which have been impressed upon the Chinese . . . is the moral inferiority of foreigners to Chinese."

A bright spot in these days was the living Christianity of Chinese Christians. The difficulties of winning the literati to Christianity were formidable, but Brockman's work was helped, financially and otherwise, by outstanding Confucianists who saw its significance and —I will add—who were undoubtedly deeply influenced by Fletcher Brockman as I have known him. One of the reasons for the restriction of foreign trade was the "fear of the disintegrating influence of the foreigner upon the moral life of the community." Brockman's suggestion that Christians and Confucianists coöperate in the work of the Young Men's Christian Association was heartily adopted. In the approach to scholars and students, their interest in science was used, not to introduce religious propaganda, but it was a means of cultivating relations of friendship.

In 1904, we are told, "Japan was the acknowledged guide" of China, and Wang, the Minister of Foreign Affairs, "always insisted that friendship between China and Japan should be a fixed policy on the part of both countries." In 1912 nine-tenths of the Chinese Senate were returned students from Japan. During this period also, the Christian colleges were exercising a similar influence which continues to the present, not theologically, but through "Christian faith, hope, and love."

A large portion of the volume is given, as one would expect of Brockman, to the achievement of others for whom, however, he opened the doors. He says that

personal experience "led me to the discovery of vast resources for good in the Chinese non-Christians." He minimizes his personal sacrifice and, in a chapter entitled "One Sows, Another Reaps," magnifies the pioneer work of his predecessors. He saw "that the danger of syncretism was real" and the need of personal experience of the Christian faith to avoid it. "We cannot place physical rehabilitation or economic adjustment ahead of . . . spiritual forces." "The spread of Christianity is the one most fundamental and imperative duty of the hour." As an inspirational volume on the spirit of missions this book has not been surpassed in recent years, if ever.

2. THE DEMANDS OF A NEW DAY

One answer to our question is that the Laymen's Report has had no revolutionary effect. That the finer minds engaged in the world-wide spread of Christianity have given it discriminating attention there is no doubt. While Professor Kenneth S. Latourette, in MISSIONS TOMORROW, does not mention it, he does touch indirectly upon several of the issues it raised.

Professor Latourette finds, on this and other issues, that "the prophets of gloom are in the ascendant." Missions, and other institutions today, "if they are to survive at all, must adapt themselves to the changing environment." That is his outlook and he believes that "Christian missions, if rightly modified and faithfully supported, have an even greater function in the decades immediately ahead than they had in the century just closing." Nevertheless this does not hinder him from facing the facts.

He gives us first an analysis of the nineteenth century in which missions were born, including the "awakenings which swept across Protestantism and made it the

most prolific in new and original movements, the most alive and creative." In this revival Foreign Missions had a large share, which is set forth. "By and large, the missionary enterprise has represented in its most nearly pure form the Christian conscience of the West." "The missionary movement of the past century has been the most notable outpouring of life, in the main unselfish, in the service of alien peoples which the world has ever seen."

The author's survey of it in "the day which is closing" ought to convince anyone that to relinquish Foreign Missions is to set the clock far back. Taking one example of many, "fortunate, indeed, is it for the peoples of the Orient and the non-white races of the globe that the missionary movement has been in existence. But for its presence the impact of Western civilization upon other cultures, so destructive and revolutionary, would have been attended by far more evil and balanced by much less of good. It would have been more ruthless, and the ensuing cultures in Asia, Africa, and the islands of the sea would have had much more of selfish and crass materialism." At the same time the reciprocal effect on our own Christian life was of equal significance, and the world-wide coöperation developed was a vital influence in ecumenical Christianity. The appraisal of the immediate situation is impressive; "the nineteenth- and twentieth-century missionary enterprise has been one of the major factors making for social change and for the liberation and ennoblement of the human spirit."

We need first of all, in facing the future, to study the forces and movements of the "new day," and Professor Latourette does this with clarity. "Of the familiar religions only Christianity is attracting large numbers of new adherents." "The peoples of Asia have seen

the contrast between the Christian faith and the aggressiveness of the Occident."

Despite all this, "outwardly the chief symptom of these changes is a decline in the offering of life and of money," due not only to the depression, but also to other causes. "Even more disturbing is the seeming loss of interest in Foreign Missions, particularly among younger Christians." "Numbers of thoughtful Christians, moreover, and in more than one age group, are questioning the validity of the missionary enterprise. Is not one religion about as good as another? they ask." "More basic still as a factor in declining or stationary incomes and personnel of missions is an uncertainty as to the validity of the Christian faith."

What then is the basis of our appeal? First, "the continuing validity of the Christian Gospel, is, of course, basic." Religions are *not* all alike. Second, "the younger churches are still too weak numerically to forego assistance from the older churches." "We need also to recall that if we were to discontinue missions from the Occident, we would not thereby stop other exports from the West. The commercial agencies would still operate. The evils and the materialism of the West would continue to be propagated. As in the nineteenth century, we need Christian missions to offset these into whatever land they go. Moreover, we live in a day when most evils are world-wide and must be fought on a world-wide front." If the new "world culture is to make its highest contribution, it must have Christianity at its heart." "From no other religion or set of ideas, we repeat, do we see so many movements emerging which have fought the collective evils of mankind." "If, then, Christianity is to be an integral and important part of the new world culture, it can only be

through a world-wide fellowship of Christians, active in every land."

But we cannot go on just as we have been doing. "We dare not seek to continue unaltered the program of the closing day." Our methods and measures were for another time. New pioneers are needed. Professor Latourette first tells what must be continued; evangelism (but not by all former methods, not by attacks on other faiths); literature rewritten; the general burden of education. Social ills are still rampant.

The changes are called for by the new world-culture. "Inevitably, because of the march of events, mission schools and hospitals cannot continue to occupy the prominent place which they held in the days when Western cultures were first arriving in Asia and Africa." "Obviously essential to a strong continuing Christian community is independence of foreign control and of foreign funds." "What is required is not the curtailment of foreign funds but their re-allocation to enterprises which desperately need them, and which will reinforce the younger churches instead of hampering them with unwise kindness." "If ongoing communities are to continue to emerge and to increase in strength, it is obvious that the great problem of the children of Christians must be faced and solved."

Unity is needed because "a more insistent problem to which the world-wide Christian community must address itself is that of war." And, "closely related to the problem of war is that of race." "Intimately related to the problems of war and race are those of the economic order." "Another challenge to the Christian world community and another reason for developing it are found in the rising restrictions on religious liberty."

A reading of this book will not only convince one

that Foreign Missions should be continued and changed, but far more that they should be amplified and strengthened, not alone for the sake of the foreign field, but in behalf of ourselves and the world.

3. THE CALL FOR UNITY

About the only recent volume, presenting the urgent demand for unity, has been Professor Daniel J. Fleming's *Ethical Issues Confronting World Christians.** It ought to have produced a revolution. The International Missionary Council now follows it with COOPERATION AND THE WORLD MISSION by John R. Mott.

While this volume also avoids reference to the Laymen's Inquiry, it gives, in brief form, a "first-hand study of Christian coöperation" based on the author's successive journeys to the mission fields and "reflects also the discussions of international missionary conferences and the studies of commissions of the last three decades and the light thrown upon the subject by recent correspondence with leading minds."

The problem of organic union is not touched upon, although Dr. Mott is "profoundly interested in the subject." "The present grave world situation confronting the Church should cause the leaders of the mission forces unitedly to restate and replan their work." "In all parts of the world we are facing common enemies," "facing stupendous changes in the whole make-up of the world, dangers as revolutionary as any in the history of mankind."

The question is asked: "Are we united? Are we able to think, plan, pray, and act in terms of wholeness and oneness of the task?" At such a time as this "duplica-

* See *Contemporary Christian Thought,* by Charles S. Macfarland. Revell, 1936.

tion of independent effort, or lack of concerted plan, is a criminal waste."

We have gone through two stages; now "the clock has struck, the time has come when the leaders and supporters . . . should enter wholeheartedly upon the third stage of coöperation" and "pool not only knowledge and experience but also plans *in the making,* personalities, funds, names, and, increasingly, administration." It will be noted that by the use of the word "increasingly" Dr. Mott suggests that the wholesale scheme of centralization proposed by the Laymen's Inquiry must be realized gradually and perhaps in a modified form.

Some of the newer problems are named; "we must now keep in view the necessity" for preserving the young Churches "from isolation" and its dangers. "The preliminary stages in preparation for such a concerted program are: (1) survey; (2) application of standards of measurement which have been generally agreed upon; (3) definite plans based on these facts and standards." Space does not allow me to present the amplification of these proposals, but, in general, they are in accord with the Laymen's Inquiry.

In his illustration of the spirit of coöperation Dr. Mott (I wonder if it was inadvertent) refers to Jesus and the institution of the Lord's Supper, which, however, takes us right up to the very issue on which the Churches are divided, the "most significant act" in which some of the Churches refuse to coöperate.

However, Dr. Mott characteristically urges thorough preparation for the larger coöperation. It must retain its "interdenominational" character and not become "undenominational." We must, in addition to administrative measures, cultivate fellowship and use "oc-

casions of spiritual awakening" to further coöperation and unity.

In a chapter entitled "Why Coöperation Fails," words are not minced; "denominational exclusiveness, prejudice, or pride" are often foremost. "Lower loyalties come into conflict with higher purposes and requirements." We need not to "sink differences," but to pool "vital merits." Failures have been due to the effort "to unite on a doctrinal basis, rather than on the basis of a common loyalty to Christ" in service. The clear implication here is that loyalty to Jesus is not a matter of intellectual expression. The "race feeling or prejudice" which divides is the very thing that ought to unite us. "Coöperation is injured and at times destroyed by lack of frankness, by political-mindedness, or by ulterior motives."

Dr. Mott strikes hard when he tells us that "lack of conclusive thinking and unwillingness to face the whole situation" are obstacles. (During twenty-five years in association with the Federal Council, one of my most discouraging elements was the number of men in it who believed in coöperation—feebly.) Dr. Mott also hits a vital point when he tells us that "personal unfitness, idiosyncrasies, and maladjustments" confuse the issue.

He reminds his own council that they have masses of reports, analyses and recommendations which have remained buried, because they were not translated into either immediate or remote objectives. "Coöperation for the sake of coöperation" does not get us forward.

Likewise he finds a response in my own heart and mind when he intimates that we are cluttered up with coöperative organizations which do not coöperate. Incidentally, I have more than once urged the need of integration between the Federal Council and the Foreign

Missions Conference and also between the Universal Christian Council and the International Missionary Council, and I regret that these two latter bodies are to meet, one in 1937, and the other in 1938, instead of together in the same place. But, like myself and the rest of us, these leaders do not always practice their preaching. I well remember the reply of Dr. Speer, many years ago, when I advised him not to hurry the Foreign Missions Conference too fast in his proposals for uniting the first two bodies; he said, "Don't worry, they are not likely to go too fast."

But let not this digression divert the reader from Dr. Mott's splendid analysis. In the closing chapter on the indispensability of coöperation, the world situation is again brought before us, calling for "higher efficiency and abler leadership," "the enriching of program and message," and the economies which are the result of unity. The searching question is asked: "Why is it that there are today virtually as many unoccupied fields in the world as were reported at Edinburgh twenty-five years ago?" Coöperation induces statesmanship, breadth of outlook, and emphasizes "the truly catholic and ecumenical nature of the Christian Church."

While there is little in this volume that is new and though at first sight it will not satisfy the proponents of the Laymen's Inquiry, there is in it an implicit directness which can and I hope will be translated into action.

VI

THE RETURN TO PERSONAL RELIGION

I say "return," because there is no doubt that, for a time, the Social Gospel did minimize personal religion and with many leaders became isolated from it.

I. RELIGION AS RESOURCE

It is heartening, these days, to find professors of philosophy in our colleges giving sympathetic study to religion, not simply in its intellectual aspects, but as the guide to life. Having dealt with the former in a previous volume, *Conflicts in Religious Thought,* Professor Georgia Harkness, of Elmira College, now follows it with THE RESOURCES OF RELIGION. This volume is characterized by insight and realism and reaches the heart of religion in experience.

Professor Harkness senses the secularizing of human life, which she terms "the neo-paganism of our day." "Neglect of worship in obsession with activity, widespread distrust of the efficacy of the ideals of Jesus, quiescent spiritual self-culture as an escape from the radical action implicit in the Christian message—these are three of the major ailments of religion today."

The author, however, does not "believe that religion, in spite of its lack of robust health, is likely to die. But if it should, it might better die in action responding to high demands than sleep itself away." It is, therefore, important to see what, if anything, is common to the demands the religious consciousness lays upon men.

"Three such demands the present writer believes to be discernible in all experience properly termed religious. These appear in a welter of discordant forms of expression, but where religion is, they are. These are (1) belief in a God or gods giving man cosmic support, (2) acceptance of moral obligation in human relations as divinely enjoined, (3) the impulse to worship."

The Christian religion is summed up in "a God of love," manifested "in a special way through the life and personality of Jesus," revealing the "intrinsic worth of every human person." This belief leads to moral demands, to worship, to "a concern for spiritual values." These are the basic principles of the "Christian Society, in which respect for personality and far-reaching friendliness would be achieved in humility of spirit through non-violent coercion. In such a society all the higher values of life—science, art, literature, creative work, recreation, physical well-being and spiritual culture—could have their place, growing up on the foundation of economic security and competence. It would be such a society as the utopias have described and Christian idealism has always dreamed of."

Our author, like so many others recently reviewed, finds Christianity, at the present moment, embodied in an impotent Church. "In contrast with this great inheritance of world-transforming power and spiritual fire, the Church in many respects seems today to be about as lukewarm as it could be and still keep alive." This impotency is the result of "(1) moral and spiritual lethargy in congregations—sometimes also in pastors, (2) ignorance of and indifference to burning social issues, to which may be added lack of courage to engage in them even where there is knowledge and interest, (3) pre-occupation with organization and finance, (4) denominational cleavage." Yet she be-

lieves "in the power of the Church to regain its grip."

In our current secularized life "what is now happening is not merely that Christian ideals are not being lived up to, but that they are being rejected *as ideal.*" We have the substitution of economic, rationalistic, scientific, cultural paganism. "The issue is joined between worship of God and worship of the State," as in the days of Nero. "The marriage of science to a philosophy of naturalism has taken place in many centers, and the result is an enlightened paganism whose god is science."

Philosophy can carry us towards knowledge of God, but "the crowning step in the discovery of God is the testing of the hypothesis in life's experiences. If this be omitted, no amount of speculation avails as a substitute. Whether the Christian faith will stand or fall depends on its self-validation in the eternal struggle to mold, with God, the world that is to be."

In the closing chapter, "Laying Hold of God," some ways of finding religion are suggested, including the cultivation of ethical sensitivity, "corporate worship," "coöperation in human social endeavors," private worship, the sane use of the Bible, the cultivation of a love of God's natural order, and sharing the spiritual life of the "beloved community" of other seekers for God. But we must be ready to find also "the way of the Cross."

In contrast to many recent writers, who have sought to analyze our modern life, Professor Harkness does not lose perspective. Despite all, the Church is "a very great if not the greatest of socializing and humanizing agencies." She sees signs of a true liberalism, a deepening sense of the need of worship, higher and clearer social ideals, and increasing promise of unity of spiritual and social life.

While one needs to face frankly the analyses of human ills, as set forth by such men as Reinhold Niebuhr, Walter Horton, our "younger churchmen," and others whom I have reviewed from time to time, we need such volumes as this, to keep us from losing the long view as we deal with short distances and not let the backward cycle in evolution be mistaken for the longer forward sweep.

2. SIMPLICITY IN FAITH

Harris Franklin Rall, of Garrett Biblical Institute, was and is the scholar of our class at Yale. His ten years in pastorates brought him close to men, and his written works have been adapted to laymen as well as students and preachers. Such is A FAITH FOR TODAY. It is written to meet a time of "widespread confusion and question," by bringing to view "what is highest" in the "insights of faith" in experience, facing the problems of our day, seeking "enlargement of vision," and asking what faith brings "to our need" and demands of our life, in an empirical, scientific and religious spirit.

Loss of faith, in the materialism of the age, has brought "disillusionment, cynicism, and despair," most apparent in our national and international life.

Faith, in the broadest sense, means not just intellectual belief, but "trust" in the unseen and a will to act upon it. It is also faith as beliefs, as man's "creed or philosophy of life," that Professor Rall seeks to interpret for us, in a day when secularism, nationalism, Communism and Fascism are becoming regnant creeds.

Religion is rooted in man because it meets his basic needs; our desire to know the meaning of life, to seek the highest, and to find help in doing so. But the real root of religion is the God who has put the sense of

these needs in us. Religion brings insight, right relations in life, and life itself in its wholeness. The attitude and spirit of religion is that of looking upward; outward upon men and the world, and inward upon one's inner self, with courage and with aspiration.

Christianity has many definitions and men are always likely to disagree as to its essential form and nature, but to all Christians it centers in Jesus. "The God whom He made known" is the God of our faith—"no higher vision has been given us." Its inner spirit "is the creation of the Spirit of God."

Our belief in God arises partly from our heredity and bringing up, from the order of nature, and our world of moral experience, but beyond and implicit in these, our "immediate awareness" of "the high and the holy," before which we bow in reverence—religious experience. Our religious faith is not a matter of logic, but of living. It is both rational and experiential, not mere wishful thinking, and it demands our criticism and scrutiny. "Religion needs reflection, but its great demand is high adventure."

Science serves religion, inducing an open mind and correcting wrong opinions. Natural science leads us to the door of religion, but cannot take its place. It does not supply the spirit needed to motivate life.

We come to know God in many ways; through His revelation; by the help of men; by our own sense of "spiritual awareness," the way of insight and by our own lives in action. Singleness of purpose and moral obedience open the way in our daily life. Our certainty of God is thus moral, comes out of our life itself. The final reality of the universe cannot be mere matter. God is a personal Spirit, to whom we may pray. He is both transcendent and immanent, His providence is over us. Dr. Rall feels that the doctrine of divine

providence has been so misinterpreted that "the term 'miracle' might well be dropped."

As I reached "The Problem of Evil," I was reminded that Rall, as a student, made a specialty of sin, as we labored with Müller's two-volume classic. He and I once debated in class. I think I took the more idealistic, he, the more realistic view of human nature. Well, as the result of nearly half a century with mankind—and ourselves, I find we now agree, that sin is more than infirmity and something other than crime. The final answer is that evil may be overcome by good.

Our Christian faith stands for "the sacredness of human personality," against our modern social and political movements, which make men the tool of state or nation. Our estimate of human nature takes two extremes, "romanticism and pessimism." The old phrase from Genesis, "in the image of God," gives the Christian point of view. But this does not mean a light view of sin, which is the refusal of good, selfishness, denial of God, and its consequences are calamitous. Jesus Christ has shown us how men may be remade and saved. In salvation we enter on a way of life, of love, of truth, of joy in work. In prayer "we enter consciously into the presence of God."

The Church is first of all a fellowship. Its function is to be prophetic, to make us worshipful and of service to our fellowmen. The world today calls for its ministry of reconciliation, which in turn calls for unity among the Churches.

Christianity is a faith in life eternal, based on our belief in God, the rational universe, and our certainty that we have entered on that life here.

Professor Rall closes with a positive note on the Christianizing of our social order, which calls for the unity of personal religion and its social expression.

The basic ideals of the world of industry as organized under present-day capitalism are largely non-Christian (I suppose some of his readers would substitute "anti"). To our confused un-Christian social and international life Christianity offers a goal—"the Kingdom of God." It provides a moral and spiritual authority and the needed faith.

"The Christian way" is not that of Barth's Apocalypticism, nor that of communistic revolution. "Over against the appeal to force . . . stands the reliance on the power of the Spirit."

This volume is wholesome, sane, readable. It is suitable for a study class. It is a striking contrast to the "crisis theology." Dr. Rall does not share the disillusionment revealed in current books by some younger men, not because he is not realistic, but because he has never shared their illusions. Although familiar with German theology as a student, while at Yale and later at German universities, he does not appear to have been influenced, except discriminately, by the recent theological extravagances pervasive in Continental Europe —for which I am glad, as we need just now more teachers who maintain perspective and poise.

3. THE ESSENCE OF SPIRITUAL RELIGION

Some day I mean to write a book on "How Ministers Should Read." It took me a long time to find it out. Now, whenever I have read a book on Christianity, as philosophically conceived, I find myself instinctively turning to one which deals with religion in more simple terms of faith and trust. THE ESSENCE OF SPIRITUAL RELIGION, is such, even though written by a professor of philosophy, D. Elton Trueblood.

Dean Willard L. Sperry, in the foreword, believes that "within the limits of organized Christianity there

are two positions which are ecclesiastically logical. The one is that of the Roman Church, the other is that of the Society of Friends. These two bodies serve as incarnations or symbols, the one of authoritative religion and the other of spiritual religion." Most of us, Dean Sperry believes, live in a mid-world between these two extremes. The author, he says, "not merely sets forth the Quaker faith which is his second nature, as confirmed by rigorous examination; he makes a deliberate attempt to correct and supplement that faith by a recognition of the values inherent in the Catholic position." And to this I would add—touches the experience of man at his best.

Dr. Trueblood uses the word "spiritual" "as roughly opposed to *formal, literal, legal, ceremonial, hierarchical, sacerdotal, creedal, material, external, traditional.*" He feels that to an objective visitor from Mars "the Churches would, in all probability, be continuing mysteries to our visitor because they create no new physical products, the men in charge of them seem to be somewhat removed from the ordinary course of life, and, finally, it would often seem that the moral standards of those who visit the Churches are in no way different from the moral standards of those who do not attend."

Our author bases religion on *reverence,* as a unique and important human experience. "The one aspect of life to which religion is most akin is poetry and especially love poetry. The poet goes beyond facts to meanings; he sees the world, not as something to be measured or even analyzed, but as something to which his whole being must respond." Belief must not be so stressed "as to suggest that the roots of conduct are primarily or solely intellectual." "The upholder of a spiritual religion is really faced, therefore, with a difficult dilemma when he is asked what he believes." "We are

on solid ground when we show that a truly spiritual religion necessitates sound belief on cardinal points, but likewise necessitates a loving spirit." "Belief will be important, but it will be understood that any particular creed is only an outer shell and can never do justice to the inner kernel of religious life."

A religion of inward spirituality must contend against *ceremonialism, creedalism* and *ethical legalism.* "It is one of the most striking ironies of all history that the very religion of which Jesus was the founder should present continual examples of what he opposed." "It was the message of Christ that true religion consists in a pure and loving inner spring of thought and action, and it is the experience of men that this inner life is best nourished as we hold always before our vision the fact of the one who has thus taught us."

Spiritual salvation is only by loyality, trust, love and caring. "All of these words refer to the same experience, the experience in which we hold something supreme and give ourselves unconditionally to it." This is the real meaning of "salvation by faith." Worship must be in spirit and in truth, not by particular acts, though through them or expressing itself in them. Worship is a *mood.* True to his Quaker faith, Dr. Trueblood pleads for more use of silence and I respond to his appeal. "We must never allow ourselves to think that worship is a matter of an experience that comes one day a week, one time a day, or in one particular place." "That religion which is spiritual religion begins with this high mood of continual worship and, as it is sustained, men become conscious of a Presence in their midst."

Likewise the sacramental idea must be extended over life. "The Church of Rome has had the wisdom to make its sacraments deal chiefly with the great mo-

ments in any life, birth, adolescence, marriage, and death." But "we do violence to the very notion of a sacrament when we limit the notion to a few aspects of experience."

Revelation is not confined to a canon. "As soon as we expand our notion of inspiration and make longer Bibles we are already near the position sponsored by the Roman Catholic Church, by means of which it hopes to take advantage of new inspiration which has come since the Bible was written." "The ordinary Catholic view of inspiration and revelation is far superior to the ordinary Protestant view, but there is a larger and truer view than either one as ordinarily stated, a view that is really implicit in the religious acts of good Protestants and Catholics alike. This is the view of expectancy. God has spoken, but He has not ceased to speak, and He is not limited in His revelation by the fences which men set up."

Our author would abolish the laity and, while leaving place for the minister, would have the universal priesthood that obtained in the first century.

But there are implications in this religion of reverence. "Spiritual religion, rightly conceived, will never be an escape from life into a private Holy of Holies where the individual is selfishly concerned with his own spiritual state." "Spiritual religion is at once a *social* religion and a *missionary* religion." Spiritual religion "involves a radical democracy," which "grows out of reverence for human life," and "is bound to affect our economic and social order."

If I were called upon to hand a book to a young man or woman in doubt about religion, it would be one such as this, rather than one which sought to tell them what they ought to believe. Its simplicity is refreshing.

4. THE RELIGION OF A MYSTIC

I remember my first meeting with Rufus M. Jones, twenty-five years ago. It was at a conference to set up a social program for the Federal Council. While, on the one hand, Jones was as interested as any of us in the practical task, he brought into the meeting a sense of what I will call spiritual motivation which we all felt.

My readers who recall Dr. Charles C. Morrison's sermon, some time ago, to a Pastor's Institute, were doubtless stirred by it, as I was, but may also have felt that it told but half the story and that, in its depreciation of the inner life, it left us with a sense of the enormity of the task, but took away some of the resources needed to meet it. Professor Jones now brings out in definition, our unexpressed feeling.

In THE TESTIMONY OF THE SOUL we have not, however, a volume of argument, but one which is affirmative, clarifying, and constructive.

Today men are not just seeking a new and better religion. "The religious view of life as such is questioned. The validity of a spiritual outlook of any kind is put in jeopardy. The alternative to religious faith today is the acceptance of a naturalistic universe, a biologized man, a secularized society," which we are called upon to accept. There is a " 'precious remainder' in our lives which is apt to be overlooked or forgotten and which needs to be explored." "The most striking of all our unexplored remainders is what is left out and ignored in the abstractive process of analysis which is characteristic of the scientific method."

Meanwhile, just when most needed, the "radiance and joy which characterized the first Christians is lost." What our author misses most "in our present-day

Christianity with its confusions and controversies is the spirit of serenity, of gentleness, of simplicity, of tenderness and grace, that love which suffers long and is kind, that depth and power of sacrifice which were so marvelous in the life of Jesus."

Dr. Jones believes that mutual fellowship with God is as normal as breathing. We are trying to gain peace in the wrong way. "Serenity comes not alone by removing the outward causes and occasions of fear, but by the discovery of inward reservoirs of strength to draw upon." This does not mean that mystical experience is an end in itself. Its normal effect is to equip us for our task, so that we can approach it with steadier nerves, with "the depth and serenity which come from contact with the central Source of Life," "a mysticism which brings life to its full, rich goal of complete living, with radiance and joy and creative power."

Psychology has tried to discover religion, but "we should no more expect to find God, or a world of supersenuous reality, in a psychological laboratory than we should expect to find Him through a telescope in an astronomical observatory." *"Religion is essentially constituted by the conscious relationship of a personal self in vital correspondence with some sort of Objective Reality."* "There is something in us and of us that did not originate in the world of matter, in the time-space order, in the phenomenal process." "We are religious beings because we partake or may partake of this higher Nature and share by our inmost form of being in a realm that is *eternally real.*"

The doctrine of human depravity has come back in the Barthian theology and with it we also have an assault on the soul "by the materialistic formulations of scientific thought." The low estimate of the *worth of the soul* is revealed among those "who can see no mean-

ing in life when their stocks or bonds decrease in value." The one good thing, according to Jesus, is to "possess one's *soul*."

Let us not think we shall discover the origin of "Ought," from science. It is "because we belong to this Over-world of a spiritual order that we have intimations of *what ought to be*."

"It is man's discovery of an *Other than himself* who is all the time in correspondence with him, and from whom comes health and healing." "We are religious because as human beings we are indivisibly related to a World of the spiritual order." Mysticism is native to the child. "Conscience is unmistakably something more than our own wish, or will or insight. It is the influence upon us of some reality beyond ourselves that produces in us the august sense of *ought*."

Discussing the Quakers, Professor Jones tells us that "the serene and quiet view of the relation between God and man is the original Quaker strand which I wish had won the dominant place in the history of the movement." We should discount inspiration from "invasions" and "communications." Man does not go out in order to have God come in. The "mystical relation between the soul of man and the divine Spirit brings freshness and the power of personal conviction to the person who experiences it, but it obviously does not make an individual an infallible organ of revelation."

The "inward spirit must also produce outward effects." "It is no accident that the two most powerful trends of present-day Christianity are a fresh revival of mystical religion and an awakened passion to carry Christianity into the fabric and tissue of the social life of humanity." The Soul-Force "is not only active; it is creative as well."

We are in a period of fog and low visibility. We

need "a new burst of moral enthusiasm, the driving energy of spiritual passion." God's in His heaven. "Our best line of action and coöperation is to become quick and acute to note His revelations. What we need most just now is to discover or rediscover where He has broken in and manifested the grace by which we can conquer and dispel the darkness."

In these days of feverishness, we need calls to action, but equally or more so, the call to thought and prayer.

5. THE RELIGION OF A CHRIST-CENTERED MIND

Every pastor ought to read, every year, at least two or three books in which men of spiritual power bear testimony to the faith that has sustained and guided their lives. Robert E. Speer found such a faith fifty years ago and has held to it, with little change, except that it has become more positive—at times as near to dogmatism as a man of Dr. Speer's breadth of charity could come. In THE MEANING OF CHRIST TO ME, Dr. Speer affirms just what I heard him say, when I was a student, forty-five years ago.

This is not to say that Dr. Speer has not grown. During my close association with him for a long period I saw him grow marvelously in moral and spiritual power far beyond his own formulas of faith.

In this volume, which reveals wide and finely discriminating reading and close—perhaps at times too close—thinking, Dr. Speer gives us both richness of thought and also no little speculative argument, which, I think, at times beclouds the former.

The opening chapter, "What the Earthly Christ means to me," illustrates his opening words: "The highest use of the mind in all of its capacities is to turn it upon the life of Christ." Jesus gives us, first, "an ideal character to contemplate" and for "many of us"

it has "either created or fortified against unbelief our conviction of the deity of Christ." Professor Shirley J. Case departs from the view of primitive Christianity when he tells us that " 'His (Jesus') way of life is not necessarily to be our way of life.' " Jesus' use of the term, "Son of Man," which Dr. Speer inclines to believe was Jesus' "own invention" (Dr. Speer is not at his best in Biblical theology), means that he conceived his life as normative. It is likewise imitable. Without these faiths we lose values of the Incarnation.

Jesus is especially normative and imitable, in His doctrine of unlimited forgiveness, His reliance on prayer and in the personal and "spiritual immediacy of His way of life and influence."

The method of achieving this imitableness is not outward, objective, and will-imposed; it is inward and invisible, through "His spiritual adjustment toward God." With Him we may enter now "His eternal and heavenly life." But this can be attained only by a living relationship to Him. And it cannot be just a matter of feeling; "we cannot attach a feeling value to anything to which we cannot attach a thought value."

Dr. Speer believes (meaning intellectual belief) in the deity of Christ, because of His character, supernatural, both in His claims and consciousness; because of His universality; His balance of character, His sinlessness.

Christ's teaching regarding God, about man, and its ethical quality, persuade Dr. Speer of Christ's deity. The Kingdom of Christ exists because of the Resurrection, without which "there is no adequate explanation of the resurrection of Christianity." (And Dr. Speer means physical resurrection.) The posthumous influence of Christ, transforming the world is its continuance.

If one does not accept the deity of Christ (and evidently in Dr. Speer's intellectual terms) it is because one has "never done any thinking about it," or has "never studied the original documents," or does not realize the need of "God incarnate in the flesh," or has never tried Jesus. (I am obliged to dissent.)

The death of Christ is symbolic; it "makes almost intelligible to us our own so vastly lesser tragedies," reveals the dark and difficult problem of human progress. It was "the death grapple of God with evil." It both "brings God into human experience" and "our human experience into God." It interprets Gethsemane. Thus it "reveals both the limitlessness and the limitedness of God." The death of Jesus is His self-limitation.

In this moral conflict of our world we have revealed in the death of Jesus, the "clear and irrefutable assurance of faith." "The Resurrection is not only a new experience, principle and form of life; it was and is a new message." While it "is the guarantee of the possibility of radical moral and spiritual breach," it is the "supreme proof of the possibility of achieving victory not over defeat but by and through defeat." "The Cross conquered Him and by the Cross He conquered sin and hell."

Thus is the ground laid for "the Lordship of Christ." "The world today is lost for lack of the acceptance of the leadership of Jesus Christ as Lord." It means "the enrichment and enlargement of all our life by its passing into His transforming, redeeming, protecting ownership."

And now one could almost wish that Dr. Speer had left us here, to face our life with the spiritual (not necessarily intellectual) conclusions of his faith, even though we might not fit them into his exegesis or his mental mold.

He closes with "What the Second Coming of Christ Means." Just what Dr. Speer means by it, he does not make clear to me. But to him, "the hope of Christ's second coming is an integral part of *our* (italics mine) Christian faith." "It is essential to Christianity," for "the personal requirements of our own spiritual lives." If men do not accept this article of Dr. Speer's faith, it is because of "indifference and carelessness," or because their "skepticism and naturalism" cause them to "veer from the supernatural." (To these rather dogmatic assertions I must register an unequivocal dissent.)

"If the supernatural return of Christ is a reality, then all ground for unbelief or doubt regarding the supernaturalism of the Incarnation is gone." It means "the dissolution of every misgiving as to the truth of His Virgin Birth, His miracles and His Resurrection." Still more, "if we are looking in our Christian lives for the most practical and life-moulding truth, surely it is here." It is an influence to help us form right and kind judgments, a motive to the winning of men. It is "the base and the crown of the missionary undertaking."

Now I suspect many of my readers could say with me—I accept these essential conclusions, but do not rest them on Dr. Speer's proofs nor envisage them with his mind. In his evidences and deductions there are not a few *non sequiturs*. Dr. Speer has constructed for himself an intellectual system, upon which, for me, his rich truths are not dependent.

But I have read every book he has written and shall continue to do so, because I can pierce through his obstructive dialectic to the spiritual reality which shapes his life and which always moves me, even though I cannot put it into his mental form—sometimes not into any exact or clear intellectual expression. I advise the

reader of this volume to re-read Dr. Speer's *Christian Realities,** in which he will find himself on surer ground. For me he proved far more in that book than he does in this one.

6. RELIGION IN SOCIAL UTILITARIANISM

The reader may feel that this section is a let-down, but it is essential to any attempt at revealing modern trends in religion. Moreover, rightly construed, it is not to be depreciated.

(a) In Psychology

About twenty-five years ago, when I began my service with the Federal Council of Churches, my first discouragement was in finding so many of the professional workers in social service detached from the Church and organized religion. Since that time, a new class of social engineers has appeared in the teachers and case workers in psychology. There is increasing evidence that they are more and more seeking the resources of religion.

Dr. Henry C. Link, Director of the Psychological Service Center of New York, in THE RETURN TO RELIGION has given us a volume, based largely on his own experience and on his case studies, which both unsettles and upsets more of our commonly held theories and practices than any book I have read for a long time. It is a searching indictment of modern life.

At forty-five he renounces his agnosticism, after twenty years of non-church-going. The change appears to be the result of his studies of human nature and needs. He discovered, for example, "that the individuals who believed in religion or attended a Church had

* See *Contemporary Christian Thought,* by Charles S. Macfarland. Revell, 1936.

significantly better personalities than those who did not," and found himself recommending to others the very things he himself was neglecting. His "return" was not emotional, but highly intellectual. "It includes the belief in God as a Supreme Being; the belief in a divine moral order expressed in the Ten Commandments and in the life of Christ, and the acceptance of the Church as the chief, though imperfect, vehicle of religious truths that are greater than science, and values that are higher than reason." He sees "religion as an aggressive mode of life, by which the individual becomes the master of his environment, not the complacent victim."

Dr. Link did not come back to the Church because he wanted to. He says, "I go to Church because it has meant giving up things I like to do for things I did not like, at first, so well. I believe in God because I have found that without the belief in some one more important than themselves, people fail to achieve their own potential importance." Happiness is achieved by the extrovert, in unselfishness.

Under the chapter heading "Fools of Reason," Dr. Link writes: "Religion has been called the refuge of weak minds. Psychologically, the weakness lies rather in the failure of minds to recognize the weakness of all minds. With all the developments of modern science, with all the general and higher education peculiar to the United States, and with all the mechanical aids to understanding and intelligence supplied by our means of rapid communication, the nation is floundering as it never has done before." "The mind, coupled to religion, is a stronger mind for it, a mind not so readily swayed by the passions that parade as reason under an enlarged vocabulary. But in deifying the mind we have abandoned God. We have be-

come fools of reason and the dupes of scientific truth."

In the discussion of child-training, Dr. Link tells us that children who go to Sunday School are much more likely to be "socially ascendant" than those who do not. "The Sunday School and the Church, whatever their shortcomings as institutions, do help to inculcate the basic concepts of right and wrong, selfish and unselfish action, in the growing child. They help to establish the basic belief in God and a divine moral order as the source of these concepts."

But this must be done early. "The doctrine of original sin, and the conquest of the natural man, so important in religion, is profoundly true from a psychological point of view." "The strategic time to teach children to subordinate their impulses to higher values is when they are too young to understand, but not too young to accept. When parents decide not to send their children to Sunday School until they are old enough to know what it is all about, they are adopting a principle which, if generally applied, is ruinous. For by the time children have learned what it is all about, it is often too late for them to do much about it. Many valuable years have been lost."

In his consideration of "Love and Marriage," Dr. Link reverses many current assumptions, and says, "My studies indicate that the intimacies of sex are more easily and more often mastered than the hundred and one less private forms of behavior which can make or break a marriage. In other words, character and an unselfish personality and the many good habits they involve are far more important than the details of sex." "Religion not only provides objective ideals for life generally, but the Church has given concrete expression to these ideals in relation to marriage, through its marriage ritual."

Most striking of all is the author's inversion of the ideals of social planning. "Certain plans for social reform have, in recent years, gained tremendous followings because they are based on psychological weakness in so many people." "Some of these reforms have been labelled as efforts in behalf of the *forgotten man.* Psychologically, the only forgotten man is the man who forgets himself and who delegates the responsibility for his happiness to others." Discussing a recent denominational resolution on the "Social Gospel and Economic Problems," he says, "This program of social reform, similar to many others formally expressed by religious bodies, seems to me diametrically opposed to the teachings of Jesus. If Jesus were present today, judging by His works while living, He would house the destitute in the empty Churches, He would inspire the employed to help the unemployed and the fortunate to share the sufferings of the less fortunate." *"Instead of institutionalizing the weak He would humanize the strong."*

(b) In Therapeutics

When I was a pastor in an industrial community, we had a physician who would often say to me, regarding one of his patients, "You can do far more for him (oftener "her") than I can." On the other hand, in a community where occupational disease, often not understood, was common, I found many cases of moral delinquency for which the doctor's help was the main, or first, thing needed.

I wonder how far the pastors of our country, as a whole, are following such studies as that of the Federal Council, on Religion and Health, or the advice of the Council's Committee on Marriage and the Home.

There is abundant evidence that physicians are awakening to the identity of their service and that of

the pastor, illustrated by such a volume as PHYSICIAN, PASTOR AND PATIENT, by George W. Jacoby, M.D.

It is a long stretch between such a book and the ancient days when religion and scientific medicine were mutually hostile. Dr. Jacoby's frequent references make it clear that he has been closely following the Federal Council's studies.

This volume is rather kaleidoscopic and its chief value to the pastor is in its revelation of the problems of the conscientious physician, which go far beyond the ken of his scientific knowledge into the realm of the moral and spiritual life, where physician and pastor should "join hands." Just as the physician's problems are psychological, so the pastor's are often pathological. To both, the patient is an "individual problem," requiring the element of "personality" in treatment. To both the coöperation of the patient is essential.

Dr. Jacoby reviews the development of medical science and its ethical problems, including its discovery that the physician is dealing with spiritual education "beyond the bounds of sensorial perceptions." While much of the volume is confined to medicine, we find that all through the ages medicine and religion meet, too often in conflict. The author regards the "convergence of science and religion" as "one of the most inspiring cultural developments of recent years." The physician and pastor meet (or ought to) in psychotherapy, psychoanalysis, persuasion, suggestion, and other forms of modern therapy.

The physician has many limitations and handicaps, both exterior and inherent. "For those who come to him for advice, the sympathetic pastor, priest, or rabbi may help unravel many a moral or mental difficulty." Clergymen "can constantly aid the physician—disseminating practical social, moral, and hygienic advice from

the pulpit, giving talks to various organizations on social and moral problems of the day, holding private conferences with individuals." Dr. Jacoby even uses the term "pastoral medicine." High tribute is paid to the medical service of Foreign Missions. "Widespread moral and religious training affects the attitude of the patient even in non-religious homes. His viewpoint in regard to the treatment has a decided influence upon its outcome." There are questions of conscience; the confidence of the patient must be secured. The doctor is hampered by gossip, among patients of low intelligence. There are ethical questions, such as whether or not incurables should be informed of their condition, inferiority complexes, current superstitions, and many other problems where pastor and physician may well share confidences. Many questions baffle science, including prayer cures and psychic suggestion.

The physician seeks the best moral advice on contraception and artificial abortion. Often it is the "selfish conscience" that needs to be quickened. "The physician and the clergyman must unite in inspiring healthy and prosperous people not to deprive themselves frivolously and thoughtlessly of a family of children, without which the happiness of every well-regulated, healthy home will always remain incomplete." Birth control has become equally a medical, social, and religious problem. Neither Catholicism nor Judaism solve the problem of suicide by refusing burial in sacred ground. It is the problem of medicine to determine its relation to insanity. Divorce is for the physician a problem of sex relations, but it goes beyond this into the area of morals and religion. The proposals of the Federal Council's Committee should be subjects for mutual consultation.

Another mutual question is, "Is the Criminal Sick

or Sinning?" "Many of the hereditary taints which eugenists believe would be eliminated by sterilization are due to faulty environment and should be conquered by other agents than sterilization." The conscientious doctor may well have advice on the issue as to "Which Shall Survive, Mother or Unborn Child?"

As I read the chapter on "Mental Unfortunates," I wonder how far the average pastor is shepherding that flock. The author frankly faces "The Euthanasia Problem." Religion may well consider Dr. Jacoby's opinion that if a physician relieves the suffering of an incurable, he "accomplishes a merciful duty when he fulfills the agonized wish of a dying person."

There are questions of secrecy in so-called professional ethics. For example, if "the husband contracts syphilis after his marriage, professional ethics do not allow the doctor to disclose the nature of the disease to anyone, not even to the wife if the husband brings her to be treated for similar symptoms."

The author pleads for a *"liberal and progressive viewpoint* in both physicians and clergymen" in this entire realm where both are responsible for "better physical, mental and spiritual health and human happiness."

This volume lacks in coherency and unity, but I am not sure but that its very incoherency emphasizes the very human disorder which calls for a real partnership between Church and Medicine, between pastor and physician.

It is, of course, a fact that physicians, especially when students, become materialistic. If such will enter into the ideals of co-partnership advocated in this book, they will soon find themselves saying "Physician, heal thyself."

7. THE REALITY OF "GUIDANCE"

All "isms" contain truth, if and when it can be extricated from emotional complexes. The so-called Oxford Group Movement sadly needs such extrications.

Any book by Burnett Hillman Streeter, of Oxford, attracts attention, and his latest, THE GOD WHO SPEAKS, is clarifying to a high degree. It is a positive affirmation that God has a plan for the common, ordinary life of his children. Dr. Streeter, who has made the relation of religion and science a "main preoccupation" of his mind, says that during recent years he sees "that certain limitations are inherent in any purely intellectual approach to problems of this kind." (I suppose many of us have always felt so.) "The existence and character of God cannot be determined by the kind of reasoning by which we establish a historical fact or a scientific hypothesis." "The way to a knowledge of God will be through a re-orientation of purpose and desire, and a constant re-dedication of the self to the highest that it knows." This being so we are led to "become sufficiently sensitive to the influence of the Divine to reach an awareness of God's will which may find expression through a voice within."

Our author first discusses "communism, predestination and fate" and ends with a conclusion which might have been written by an every-day member of the Oxford Group; "it would seem, then, to accord well with Christ's teaching that, whenever possible, we should begin the day by attuning the soul to the contemplation of the Divine (by some act of aspiration, or by the reading of scripture or other noble words) and should then, before offering any petitions of personal needs, wait in silence—listening, if haply the inner voice should bring some guidance, some indication of the part in

God's plan which the worshiper may be called upon to play that day. Often to those who listen so there comes a thought or word, clear and definite, pointing to action. But if no such come, it matters little. The mind has been attuned to the Divine, and therefore is the more likely to react aright to the situations, unexpected and unforeseen, which every day brings forth."

We may find eternal verities of which we may say "Thus saith the Lord," as did the Hebrew prophets, in their declarations both of the judgment and the Messianic hope of redemption. This assurance of spiritual certitudes is traced throughout the Scriptures, before, through, and after the prophets.

"It is remarkable how much of the Old Testament consists of poetry or of stories biographical in character imaginatively visualized and dramatically related." "Taken broadly, therefore, the Old Testament may be regarded as the literary deposit of the spiritual revolution inspired by the prophets." "Throughout the Old Testament the course of history is thought of as directed by the guiding hand of God, but in such a way that full room is allowed for freedom and moral responsibility on the part of man. The divine plan is not conceived as mechanically rigid, but as in some sort contingent on man's response."

"Christ and His interpreters," continue the theme, but "Jesus, like the prophets, spoke with authority and not as the scribes—with a significant difference. For the words 'Thus saith the Lord,' He substitutes 'I say unto you.' He speaks not only as prophet but also as Messiah; that is, as holder of an office of absolute eminence." Paul makes claim to a prophetic mandate, likewise the writings of John. "Paul freed Christianity from bondage to the Law; 'The letter killeth, but the spirit giveth life.' John loosed it from servitude to

Apocalyptic literalism. Yet there are convictions, values, aspirations which only poetry can voice; inspiration still speaks in the Apocalyptic vision of that other John with whose book the Bible ends."

Dr. Streeter sums up the conception of God and finds that "the conviction that the individual can, through the Spirit of God, obtain guidance and direction for the conduct of everyday affairs is another characteristic of primitive Christianity, which is foreshadowed—and more than foreshadowed—in the Old Testament." "In all ages there have been Christians who, in greater or less degree, have made belief in divine guidance a conspicuous element in their personal religion. In recent years the belief has been strongly reasserted in the religious fellowship known as the Oxford Group." "Indeed the distinction between conscience and guidance has been not inaptly stated thus: Conscience tells you the difference between right and wrong; but guidance tells you which you ought to do of two things which are both right." There are available tests of guidance and inspiration. The Old and New Testament writers found them. In any event: "Wherever there is life there is danger; but the danger of rejecting the call of God, and so lacking the guidance of His spirit, is far graver than that of being occasionally self-deceived."

We are, at the present moment in the world's history, in a fog. "The eighteenth century thought of itself as the age of Reason, the last half of the nineteenth as the age of Reasonableness. The present is coming near to being the age of Unreason." "Today bad times are ahead for Reason and for Liberty—unless, indeed, they can summon Religion to the rescue." "The lesson of psychology is that reason cannot function rightly in certain fields until and unless it is liberated from, and only to the extent that it is liberated from, narcissism,

sex obsession, phobias, resentments, the inferiority complex, and the like." Professor Streeter touches the Oxford idea again: "Inward conflicts due to conscious wrong-doing, unconfessed and unredressed, pervert the judgment and make healthy peace of mind impossible. Sins, even more than phobias, require to be confessed. For mental health it is necessary that confession should be made, not merely before God, but also in some human ear." Our use of reason does not end with itself. "The right functioning of Reason depends on something which, though not contrary to reason, is beyond it."

Our author throughout seeks to dispel three "fallacies of the imagination"; that God thinks only in terms of astronomy; that He is unconcerned about the details of our life; and that we may only conceive Him and His plans in vague abstractions. His conclusion is that "in certain matters, for example in regard to a piece of scientific research, such a wisdom is likely to manifest itself mainly as an enhancement of the individual's natural insight and intelligence. In the affairs of everyday life we should expect it to operate in this way, but also in another. Besides a further growth in 'common sense,' a clearer perception of the probable relations of action and consequence, we should expect also to find a different estimate of the comparative worthwhileness of things. In certain ways it might profoundly modify a man's valuation, and therefore his aims. He might come to think some things futile which he once thought important, and vice versa, and if a man's thoughts as to what is most worth while are coming nearer to those of Christ, he will sometimes act in ways which surprise his friends. But the results he will achieve thereby will often surprise them more." In other words, if we fulfill the conditions, we may

hear a voice within that we may be sure is the guidance of God's spirit.

Thus Dr. Streeter, by a process more or less dialectic, tells us what every simple minded, untutored Christian has always felt upon the great decisions of our moral and spiritual life. For myself, as I say in my current autobiography, I got this certainty from an unlearned mother of spiritual life and intuition.

I have selected this message for the end of this journey, because in all these paths through which we have been led, in this volume, we are ever being brought back to God, and Dr. Streeter leaves us very close to Him.

VII

TRENDS OF CHRISTIAN THINKING

I. IN THEOLOGY AND PHILOSOPHY

In nothing is our age revealed as transitional and consequently restless, as it is in our mental and intellectual moods. As I compare the books of contemporary thinking with those in my library of half a century ago, there is a striking contrast. Calvinism and Arminianism no longer evoke mutual combat. The philosophical systems are not clearly defined. They have wide range. This is brought out clearly by Professors Wieman and Meland, both of whom are mystics—which a philosopher was not always supposed to be. They deplore the fact that Christians and Christian thinkers have no philosophy of religion. What we have is many philosophies, none of which fulfills the need of our day. Insofar as we may define the trends, there are two, one towards naturalism, the other towards supernaturalism, but these writers believe that Christianity is developing a new supernaturalism which is in the true sense naturalistic. At the same time, however, the significance of the task is indicated by the ominous fact that, at the present moment, it appears to be subject to political rulership. This, together with Professor Wieman's prophecy that we shall evolve a naturalistic religion, even though it be one that is ethically lofty, will not be of sufficient help to men and women whose faith rests in a personal power higher than anything we know as natural.

In the realm of theology, again, there are no longer any defined systems of theology, or in that sense, any theologians. This may well mean that in this age of change, they are in the making. In other words, as I look back to my student days, we had two pretty clearly defined choices before us, the "Old Theology" and the "New Theology," largely induced by the "higher criticism" and the new science of Biblical Theology. What has developed since then is described by Professor Aubrey, who also brings us into the crucial problem of Church and State; that of individualism versus collectivism. Professor Horton finds satisfaction in his discovery that we, in America, have given up looking to Germany for our theological learning and that the political consonance of England and America may well be paralleled by a growing theological sympathy, for which he evidently hopes.

And now, what of Barthianism? While its leaders have gone in different ways, none of them following its real originator, Kierkegaard, we know pretty well what we mean by it in a broad sense. Opinions differ, but I am inclined to accept Dr. E. L. Allen's association between the theology of Kierkegaard and his abnormal personal life and experience. I do not find any leading Barthian who is not individualistically anomalistic. Having, however, already transgressed upon my excluded territory of subjectivism, I forbear any further critique on the dialectical theology, other than to observe that a disillusioned mind is always and inevitably out of perspective. Writers who have found themselves more or less sympathetic with Barth have, up to recent times, maintained considerable discrimination. Professor Horton has already corrected either himself or his misunderstanding readers—I am not sure which, probably both. In his earlier volume, *Realistic Theol-*

ogy, he appeared to have seconded Barth's diatribes against liberalism. This he now disclaims.

It is of interest to note that to no little extent, the liberals of today are the septuagenarians like myself. The near and neo-traditionalists are in the thirties and forties. Often, like Reinhold Niebuhr, they divide the question, go theologically to the right, but socially to the left. We have, in Dr. Homrighausen, the first out and out result of Continental dialectical theology. In fact I would say that he stands quite alone among us. He shares Barth's antitheses, his contradictions, and his paradoxes. I have already paid tribute to his values and will only add that, in my judgment, he is right in seeking our way out of chaos and confusion in an adequate theology, even though he may not yet have found it.

In Professors Nelson and Macmurray we have the counterpoise to Barthian abnormalities. They bring Ritschl and Schleiermacher back to life, both of whose philosophies were the result of modes and mores not altogether unlike those of our day. These two writers help to save us from the palsying effect of extreme crisis theology.

Fundamentalism, so far as our major religious bodies are concerned, has almost ceased to be an internal issue. As was inevitable, the late Professor J. Gresham Machen and his followers have added one to our denominational varieties.

My readers may be interested in comparing Professor Buckham's search for ultimate realities with some of my observations on Barthianism; and Professor Wieman's conception of God; as well as my references to the permanent values of Ritschl's philosophy, which I find constantly reappearing in current theology.

Bertrand Russell is an unexpected example of the

trend of science towards an appropriate humility, even though it is done rather grudgingly.

Finally, in Professor Moore, we may have a guide for some of our earnest younger men who have lost their way.

Perhaps the main trend revealed is the awakening of theology and its need of the philosophic background. While none of these volumes, nor all together, give us any new *system* of theology, it is evident that a "New Theology" is being formulated, but very different from what that term connotated half a century ago. The pendulum is swinging backward, or perhaps it is truer to say that emphases are shifted.

There appear to be two elements shared by many of these writers, however far apart in other ways. One is the appeal to experience; the other is the disparagement of rationalism.

2. IN SOCIAL CHRISTIANITY

The frequent assertions that the Social Gospel is discredited and bankrupt are courageously met, by writers who are far from being secularists. In a time of disillusionment, one may be cheered by the faith of such men as Dr. Booth and Professor Furfey, even though they do not directly deal with the problem of our secularized political life. The theology called for by Dr. Homrighausen must have a social outreach into Jesus' ideal of a Kingdom of God. For the most part today, the writers on the Social Gospel are clearly grounding it in religion.

We have evidence enough that, however much the sought for "New Theology" may affect the Social Gospel, it is more likely to find larger place, than it is to be submerged. At the same time it is likely to develop what we may call a different technique, more motivating

and less activist. We may be thankful for this, in view of the challenge to it by a totalitarian State which seeks to enthrone itself as sole arbiter of the social order.

3. IN RELATION TO THE TOTALITARIAN STATE

In the two previous sections we have been really converging upon this one. We face a nationalism that displaces God and Jesus' Kingdom of God. Let us thank God that we have men like Adolf Keller and William Adams Brown to penetrate to the meaning of it. Dr. Keller not only does this, but also gives us the heartening picture of men, especially in Germany, who will not render to Cæsar what belongs to God, even though they be but a small saving remnant and have to follow Karl Barth's advice to go to the Catacombs.

Whether or not Karl Heim will give us the theology for which the adherents of the crisis theology call, he is really making an effort, even while he heils Hitler, to dethrone him. When his *Jesus der Herr* is translated, the reader will find it still more courageous, and we may wonder whether German theology may not again be revivified.

Professor Spinka does little more than open the subject of Christianity and Communism. We also need another similar volume on Fascism and then a third to penetrate the deeper meaning of the issues.*

Professor Brown has prepared the way for them, and a Roman Catholic layman, Christopher Dawson, has gone deeply into the heart of the problem, ending with a voice of faith and hope. "Thus we may expect not merely the passing of the liberal-capitalistic order of the nineteenth century, but the End of the Age; a turning point in world history which will alter the

* While this book is in proof, this has been done by Hamilton Fish Armstrong; in *We or They*. Macmillan, 1937.

whole character of civilization by a change in its fundamental direction; a turning of the human mind from the circumference to the center, from the emptiness of modern civilization and progress to the vision of spiritual reality which stands all the time looking down on our ephemeral activities like the snow mountains above the jazz and gigolos of a jerry-built hotel."

That the Church faces perhaps the greatest issue of its history is becoming clearer and clearer, almost day by day, if we simply read the newspapers. Dr. Leiper indicates the lines of battle.

4. ON THE NATURE AND MISSION OF THE CHURCH

One of the most disheartening things today is the restlessness, discontent, and confusion in the ministry. The most heartening is the earnest effort of some of their leaders to discover, not only what is wrong with the Church, but how it may regain its spiritual and moral power.

Rector McColloch's name is legion. He may be discovered in every sizable town, and his mood, to some degree, and at times, is that of all pastors. The trouble with him is that he sees the "jerry-built hotel" too closely and the "snow mountains" not clearly or consistently enough.

Canon Barry gives us the point of view which Dr. Cavert, Dr. Van Dusen, and their associates reveal through history and personality. Happily Professor Meland on Worship and Canon Barry on the Church are both deep and constructive. Their volumes are parts of one whole.

Dr. Holt and the Archbishop of York, while seemingly apart (to some), are in substantial accord in their conception of the Church and its essential unity. Their difference is that between practice and precept.

In such volumes as these—and there are many such—we have evidence that the Church is girding herself for conflict with the forces dealt with in the two previous chapters.

5. ON THE FUTURE OF FOREIGN MISSIONS

What has become of *Re-thinking Missions* and its recommendations? is a question often asked. That the Foreign Mission Boards side-stepped it is evident. I had opinionatedly hoped that an analysis I made of the Report * contained clear-cut and obvious issues which would be faced. They have received little more than consultative consideration.

In a broad, general way, Professor Latourette urges that they be given attention. I suspect the secretaries will read the book, commend it, but do nothing radical. For what ought to be done, the spirit of Fletcher Brockman is needed.

If John R. Mott were to act as coöperatively as he writes, his already massive strength would be almost redoubled. But of course none of us does as well as he proposes. We may well hope that Dr. Mott's book will lead the boards to transform coöperation from conversations into conversions. If I may express a judgment, they will yet brush the dust off *Re-thinking Missions,* even though they may exercise discrimination in its several recommendations.

6. ON PERSONAL RELIGION

The return to the subject is not only on the part of Evangelicals, Evangelists, and Tractarians. It is by philosophers, scientists, theologians, social workers, and physicians.

Professor Harkness has set a courageous example in

* In *Christian Unity in Practice and Prophecy.* Macmillan, 1933.

her assumption that college students can be interested in spiritual ideals. Dr. Trueblood gives the needed touch of heart and affection to Dr. Rall's appeal to the mental faculties, while Professor Jones calls us to a needed quiet hour.

While Dr. Speer's theology is not likely to appeal to the younger generation, if for no other reason than that they do not understand its language or dialectic, his basic faiths are enduring, especially that of the lordship of Jesus Christ.

That Henry C. Link's *The Return to Religion* is a best-seller is doubtless a testimony to the practicality and activism in the American people, which Continental theologians deplore. Amid pages of wisdom and stimulation, Dr. Link has not a few observations on Church regime, which I think he would not have made had he not absented himself for so many years. A "return to religion" must go beyond habits and his rather wholesale and unqualified utilitarianism would need to be measured by the ideals of Canon Barry and Professor Meland, and his motivation by Robert Speer. That the Church has a great opportunity in its responsibility for the physical and mental well-being of the people is made abundantly clear by Dr. Jacoby, who searches more deeply than Dr. Link.

A sane and emotionally restrained estimate of the spiritual values of the Oxford Group Movement is long overdue. Professor Streeter has taken its chief element, "guidance," and has treated it with his characteristic insight, free from the eccentricities and infelicities of the leaders of that movement and its over-emotional and self-conscious assemblies.

While the theologians and social prophets, and the seekers for a new institutional power for the Church are directing our minds to great world problems, it is

well that other writers are thinking of us, not only as humanity, but as weak, struggling human beings, needing God, not only in a cosmic order, but also by our side, day and night.

It is evident that to sum up these trends of Christian thinking is not a simple task, but I will, perhaps incautiously, make the effort. First of all, as I am fond of repeating,* I am concerned to consider my younger brethren, in or under the forties. I find, in them, a marked disposition to both criticize and magnify the Church and to seek a re-definition of it and its mission. There is a leaning towards the Catholic ideal and by this road, towards unity. There is an almost concerted protest against the "Liberalism" that has weakened the Church. Culture has gone wrong and taken Christianity along with it. The enemy is "Humanism." Christianity and Church have become secularized, nationalized, Capitalized, or socialized to the degree of enervation and loss of identity. A current dogma is that of the inadequacy of all human effort.

All this is said to be because the Church has not been realistic. "Realism" is found, not in subjectivity, but in objectivity. The experiential philosophies of Ritschl and Schleiermacher are often assumed to be outmoded. Sin is not just absence of good. The result of these reactions is the magnifying of the transcendence of God, often to the point of denying His immanence. "Revelation" does not come through nature. Science does not reveal God. God is self-revealing by special, unique revelation. Evolution is not progressive. God holds it up. The view of revelation leads to a super-naturalism almost equal to, but not in the same terms as, the older mechanical conception.

* See introduction to *Contemporary Christian Thought*, Revell, 1936, and *Across the Years*, Macmillan, 1936.

The "Social Gospel" has been an illusion and a delusion. Faith in love to induce brotherhood is at least obscured. Legislation and any other human means for saving the social order are futile. Christianity must cut itself off from contemporary civilization. Not a few of these writers are led to the Apocalyptical visions of the early disciples.

There is a consequent revival of "Theology." It is not after the order of the older Systematic Theology, although it may be assuming systematic form. In our easy-going evolutionary, love-controlled social ideals we have lost Christian conviction of God, righteousness, and judgment, the latter of which has come. God is a judge. The present economic and social order is His judgment. If one were to attempt to sum up these trends, the formula would be Theism versus Humanism. As yet this cannot be said to have developed any clear-cut school of thought, except in general terms.

The quickening influence of it all, upon mind and conscience, is evident, but we may pause a moment to note the effect of the preponderance of negations. It may be summed up in the one word, pessimism.

The reader will have seen, not only all this, but also the counteracting trends, in the extreme immanentism of Wieman and the Neo-Empiricists.

I am interested in summarizing, by a comparison with my student days, fifty years ago. Of over three hundred contemporary volumes that have been read or have passed under my eyes during the past year, there is a conspicuous absence of the subjects of the earlier day, at least in terminology. They are, the Trinity, the Atonement, Christology, the Incarnation, Miracle, Biblical Inspiration, Eschatology. Three subjects have survived or are reappearing: Philosophy of Religion, Evolution, Theism, above all God; His nature and

character, His relation to the universe, the world and man, the nature of faith in Him, and the nature of His revelation. On these we have positive thought, although among Barthians also an unhappy antithetical congeries of negations.

I must again remind the reader of the conserving and constructive value inherent in men who are not young. A charmingly serene letter on my desk from Edward C. Moore leads me to mention him as an example, and also to note again one attitude of mind which appears to be common in every book I have read this year—the disparagement of rationalism, whether it be the iconoclasm of an earlier day, or as an ultimate source or ground, or means of faith. The "Humanism" of say a quarter-century ago, lifts but a feeble voice. There is a strong current of intuitivism. That a book entitled *The Return to Religion* was a best-seller is perhaps more due to the title than to the contents. People are spiritually hungry. They are getting weary of secularism. The very criticism of the Church is testimony to its influence as the symbol of faith. There are thus many trends, and therefore one cannot, at the present moment, calculate the form of a "New Theology," which is in the making. Moreover the trend of mysticism makes such a formulation more difficult than it was forty years ago.

This at least is one's impression as he witnesses what looks like a *chiaroscuro*. The cross currents seem to lead in as many opposite ways, as one passes from Barth to Buckham, or from the expletives of McCulloch to the ampler analyses by William Adams Brown, or as one contemplates Wieman's depersonalized God and Homrighausen's Transcendent. We pass from Booth's rushing stream and are led by Jones to the "still waters." Heim and Moore bring us into

seemingly different climates. Or take Speer and Moore. Both are devoted leaders in Foreign Missions, but how widely apart in their thinking?

And yet, I am not sure but what I have a title for my next book; The Synthesis of Contemporary Christian Thinking,—perhaps by a syncretic process. When we take the great affirmations, on which we find ourselves sharing the sense of certitude, we may give assent to the conclusion of George W. Richards that, now as always, approaches to or from God differ and that, "one stands in awe of the erudition, the mental acumen, the mastery of the vast areas of matter and mind, the indefatigable quest for God and the complete life of men individually and socially." * And our mood will be that of Keller and the *consilium evangelicum: in necessariis unitas, in dubiis libertas, in omnibus caritas.*†

I venture a personal word, as I enter upon what Lyman P. Powell has graciously called my "second seventy." ‡ I do not find myself with so many of my younger brethren, going theologically to the right and socially to the left; I find myself at least edging to the left in both these areas of human life, even though, at the moment, we are in one of the backward cycles of the evolution of our world. I believe in God—*both* Father and Almighty. I will trespass a bit farther and quote myself§ from a sermon preached in 1936 on the One Hundredth Anniversary of a Church of which I was Pastor thirty years ago: "I am not faint hearted as I reach three score years and ten. I do not, with Elijah, seek the juniper tree, in a despondent mood, nor read

* Pages 17, 18.

† Page 96.

‡ *The Second Seventy,* by Lyman P. Powell. Macrae-Smith Company, 1937.

§ From *Across the Years,* Macmillan, 1936.

the lamentations of a Jeremiah. The times are challenging the Church to a rebirth of itself. God is in His heaven, even when all is not right with the world. I sometimes find myself wishing that I were just being ordained to the ministry again, for the extremity of man is ever the opportunity of God, and I doubt not through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns."

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